The REVIEW and EXPOSITOR

A BAPTIST THEOLOGICAL QUARTERLY

VOL. XLV APRIL, 1948 NO. 2

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THE

Review and Expositor

A BAPTIST THEOLOGICAL QUARTERLY

Edited by the Faculty of the Southern Baptist Theological Seminary

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Correspondence: General address, The Review and Expositor, Norton Hall, Louisville, Ky. Concerning articles and editorial matters address the Managing Editor; concerning books and reviews, the Review Editor; concerning subscriptions and matters of business, the Business Manager.

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THE
Review and Expositor

Vol. XLV APRIL, 1948 No. 2

Separation Of Church And State

A MANIFESTO

The officers and the widely representative National Board of Advisors of this organization desire to speak frankly and clearly to the American people concerning the purpose for which this undertaking has been launched. Its single and only purpose is to assure the maintenance of the American principle of separation of church and state upon which the federal Constitution guarantees religious liberty to all the people and all churches of this Republic. PROTESTANTS AND OTHER AMERICANS UNITED has been called into existence because this principle has been and is being violated, and threatened with further violation, in certain areas and by certain acts of both government and church. The plain meaning of the first amendment to the Constitution which forbids Congress to make any law "respecting an establishment of religion" has been obscured by specious propaganda tending to confuse the public mind as to the clear-cut line of separation which this amendment draws between church and state. We shall endeavor (1) to revive in the public mind a clear understanding of the constitutional basis upon which religious liberty has been guaranteed, (2) to redress the specific violations which have recently come into force, and (3) to resist further encroachments upon this constitutional principle.

PROTESTANTS AND OTHER AMERICANS UNITED does not concern itself with the religious teaching, the forms of worship or the ecclesiastical organization of the many churches in our country. It is no part of our purpose to propagandize the Protestant faith or any other, nor to

criticize or oppose the teaching or internal practices of the Roman Catholic Church or any other. We have no connection or sympathy with any movement that is tinged with religious fanaticism. Our motivation arises solely from our patriotic and religious concern for the maintenance of the separation of church and state under the American form of government.

Nevertheless, the existing situation cannot be dealt with save by frankly taking account of the specific sources from which violations of the first amendment originate. But our undertaking is not primarily directed toward these sources, but toward those agencies of government—local, state and federal—which weakly yield to their demands. Congress and all state legislatures, and all executive and judiciary agencies of government must be warned that they are playing with fire when they play into the hands of any church which seeks, at any point however marginal, to breach the wall that sharply separates church and state in this country. The principle of their separation is so firmly established in a long tradition as well as in the Constitution that any tampering with it will tend to light the fires of intolerance and fanaticism which our system of government is designed to prevent.

Our operations, therefore, are not inspired by any religious differences, but by a common conviction concerning the religious liberty of all faiths. The internal differences which distinguish one church from another have no place on the political level. Their consideration belongs in the open forum which the Constitution has provided for freedom of conscience and the free exchange of opinion. Here all the churches have liberty to worship as they desire, to propagate their own faith and to maintain such organizations for this purpose as they deem expedient. In the open forum of religious liberty they may meet one another in coöperation or in controversy.

PROTESTANTS AND OTHER AMERICANS UNITED has come into existence to defend this open forum of re-

ligious liberty against its vitiation by law or the administration of law. The state is forbidden to invade this area. It may not by law or the administration of law accord to any church a status which gives it a special advantage in the wide domain of religious freedom. This is the plain meaning of the first amendment which forbids Congress to make any law "respecting an establishment of religion"—that is, pertaining to, or leading toward, such an establishment.

The churches on whose behalf we speak ask nothing for themselves in the exercise of their constitutional freedom which they do not willingly grant to and demand for all other churches. They are content to take their place in the open forum of our free society and to flourish or perish by the inherent strength or weakness of their faith. This is cultural and spiritual democracy. For the state to connive with a church which seeks a position of advantage in the forum of religious liberty by creating any interlocking relation between that church and itself, is to deny or to curtail the religious liberty of all other churches and to vitiate democracy.

A powerful church, unaccustomed in its own history and tradition to the American ideal of separation of church and state, but flourishing under the religious liberty provided by our form of government, and emboldened by the wide diffusion of a false conception of tolerance, has committed itself in authoritative declarations and by positive acts to a policy plainly subversive of religious liberty as guaranteed by the Constitution. This church holds and maintains a theory of the relation of church and state which is incompatible with the American ideal. It makes no secret of its intention to secure for itself, if possible, a privileged position in the body politic. In pursuit of this policy, it has already made such gains that the principle of separation of church and state is in peril of nullification by legislatures and courts, and by federal, state and local administrations.

One of the long-range purposes of this church is to secure total support for its extensive system of parochial

schools from the public treasury. Its strategy in furtherance of this purpose is to fracture the constitutional principle at one point after another where the action can be minimized as trivial or disguised as falling within some other category that that of its ultimate intent. It has begun by demanding that certain marginal services such as bus transportation, free lunches, free text books, etc., for its parochial school pupils be financed by public funds raised by taxation for the public schools.

Already, the legislatures of certain states, yielding to the political pressure of this church, have enacted legislation empowering local school boards to grant these special privileges. The federal Supreme Court in two decisions has confirmed state legislation which sanctions the use of public school funds to provide free text books for parochial schools (1930), and to transport pupils to such schools (1947). The four dissenting justices in the bus transportation case solemnly warned the nation that these two breaches in the wall separating church and state are only the beginning. "That a third and a fourth breach, and still others, will be attempted, we may be sure," say the dissenting justices.

PROTESTANTS AND OTHER AMERICANS UNITED is determined to assert its full strength to the end that there shall be no more breaches in this wall, that the breaches already made shall be repaired, and that the complete separation of church and state in an undivided state-supported educational system shall be maintained.

On a bolder and more ambitious scale, this same church now demands aid for its schools from the federal government. A proposed federal grant of several hundred million dollars annually in aid of public education, especially in those states whose economic resources are insufficient to provide adequate education for their children, has been before Congress for many years. Action on this proposal has been held up by the pressure of this church which demands that its parochial schools shall share with the public schools in any such federal appropriation in an amount proportional to the number of pupils in each school system.

Thus far, Congress has withstood this demand. But two bills have been introduced in that body, one of which completely yields to the church's maximum demand, while the other provides that the funds may be distributed by each state in accordance with its own statutes. The latter, the so-called Taft bill, (S. 472), is a disguised evasion of the issue. It plays directly into the policy of the church which has already secured legislation in 18 states permitting financial aid to parochial schools in one form or another, and in effect invites the states to violate the mandate of the first amendment. The effect of its passage by Congress would encourage and facilitate the church's campaign in these states to widen the initial legislation already enacted in its favor, and to secure similar and even more advanced legislation in all other states.

PROTESTANTS AND OTHER AMERICANS UNITED respectfully demands that Congress shall not by such an evasion abdicate its responsibility to defend the Constitution, regardless of political pressure on the part of any sectarian interests which would thus subvert it. The effect of state-supported church schools would spell the end of our public school system as it has been establishd, fostered and protected for more than a century. To divide state-supported education into sectarian school systems would divide American society itself into hostile sectarian camps, intensify sectarian intolerance, and thrust a religious issue permanently into the political arena from which our Constitution was designed to exclude it. Next to the Constitution itself, our public school system has been our strongest bulwark against the development of religious intolerance in our political life.

In the area of diplomacy, also, this same church has made ominous progress in its strategy of winning for itself a position of special privilege in relation to the state. An ambassadorship to the papal head of the church, represented at the time it was set up as a temporary measure, has been in existence for seven eyars. President Truman, in 1946, assured a Protestant delegation that it would be discontinued

at an early date. But the powerful political pressure which the hierarchy is able to bring to bear against the fulfillment of this promise plainly makes it necessary that a strong and determined public opinion shall express itself in support of its fulfillment.

We are not deceived by the disguise under which the appointee to this ambassadorship was labeled as the President's personal ambassador. The pope himself made it perfectly clear in the extraordinary ceremonial by which he received the incumbent that his presence at the Vatican marked a distinct departure from our government's long established policy. We hold that this ambassadorship constitutes an interlocking of the functions of church and state which is contrary to the principle of their complete separation.

PROTESTANTS AND OTHER AMERICANS UNITED, speaking on behalf of an aroused body of American citizens, demands that this un-American ambassadorship to the head of a church be abolished. We resent, on behalf of all non-Roman churches, the privileged access to the ear of the state which this relationship creates. As patriotic Americans, we call upon all our fellow citizens who cherish the principle of religious liberty which is implemented by the separation of church and state, to join us in condemning this unconstitutional entanglement of a particular church with the American state and in demanding its prompt abrogation.

PROTESTANTS AND OTHER AMERICANS UNITED proposes to carry on a campaign of enlightenment and mobilization of public opinion throughout the nation until the vital issue which has been raised by these violations and the threat of further violations has been decided by the voice of the people.

The Americanism of the people's representatives in the various branches of government must be stiffened against the promptings of sentimentalism or the low dictates of political advantage to resist the aggressive activities of those who would subvert the Constitution to their own sectarian interest.

The issue has now become tense in many states and many local communities. In some communities a church-dominated school board has taken parochial schools into the public school system, with the result that bitter conflict and disorder have ensued, causing shame and disrepute to the whole community. Such spectacles afford a preview of the situation in which the entire nation will find itself if these encroachments upon the public school system spread. This is the kind of situation which the founders of the Republic sought to preclude by clear constitutional provision for the separation of church and state.

The free churches of America have been slow in recognizing the gravity of the situation that was developing before their eyes. But they can no longer ignore the fact that their own religious liberty is in peril. Their disposition is such that they desire to have the most friendly and coöperative relations in the areas of social service and personal fellowship with all. They deplore every breach of the democratic amenities that should obtain among churches whose common right to be here is guaranteed by our Constitution. The enlightened leadership of Protestantism has repudiated, and mobilized public opinion to suppress, one after another of the weird manifestations of religious hatred that have emerged during the past two generations.

Protestant churches and all free churches are, therefore, reluctant to engage in any overt movement which can be interpreted by hostile critics as a revival of religious intolerance. To impute any such animus to the organization for which we speak is to falsify its spirit and purposes. Its aim is absolutely the opposite. *Its purpose is to preclude the resurgence of this evil spirit of intolerance in our body politic.* It sees clearly that unless the actual violations of the principle of separation of church and state are redressed and the threat of further violations removed, the peaceful and friendly relations between the ecclesiastical beneficiary of these violations and the other churches of the land will be difficult, if not impossible, to maintain.

Our controversy is not with any church, Roman Catholic or any other. Our controversy is with those law makers and law administrators who would yield to the demand of any church for a relation to the state which the Constitution forbids. The effect of the first amendment is to invest the makers and administrators of our laws with the ultimate guardianship of religious liberty and religious tolerance. If they maintain unimpaired the principle of separation of church and state, the churches can continue, as they have done since the founding of this Republic, to live together and face the differences with mutual respect and comity in the open forum of freedom where the rules are tolerance, persuasion, argument and example. But if the makers and administrators of our laws allow this principle to be nullified or undermined, upon them will rest the responsibility for lighting the fires of shameful religious resentment and conflict that will inevitably ensue.

PROTESTANTS AND OTHER AMERICANS UNITED has emerged in recognition of the fact that all non-Roman churches, of all faiths, are profoundly concerned over the present threat to religious liberty. Most, if not all of the free churches, have spoken out in official resolutions in condemnation of the current violations of the principle of separation of church and state. But this common concern has need of implementation through a common agency. Though this agency has not been officially created by the churches, we believe it will receive their moral support from its beginning and that their official support will be forthcoming when their conventions or judicatories are in position to take action. The representative character of those who have been prompted to form this organization will, we believe, commend it to all churches and synagogues as their own instrument for this purpose. Through it, the patriotic and religious citizens throughout the nation, including those not commonly called Protestant, will be able to bring to bear their prompt and concerted resistance to the encroachments which they condemn with strong words in their resolutions.

PROTESTANTS AND OTHER AMERICANS UNITED by no means limits collaboration in this undertaking to Protestants, nor even to religious bodies. Quite the contrary. It bears the name "Protestant" only because the churches of that faith represent by far the largest body of citizens whose religious liberty is jeopardized by such aggressions as those cited above. Protestantism realistically accepts the responsibility of leadership inherent in its numerical preponderance, and offers itself as only the spearhead of a movement which embraces all Americans, whatever their faith may be. It desires and believes that it will receive the coöperation of churches and citizens of all faiths who cherish the religious liberty of others no less than their own.

We therefore call upon all patriotic citizens who profess the faith of Judaism and who sense the peril to the religious liberty they have uniquely enjoyed under the American Constitution, to join in the announced purposes and activities of this organization, and to accept representation in it. Similarly, all groups known as fraternal orders, and all citizens who, though professing no church allegiance, believe in the American system of separation of church and state, are invited to join with a united Protestantism which is sinking its own differences in a common effort to make sure that legislatures and executives and courts shall defend the constitutional guarantee of religious liberty against all attempts to subvert it. We have no doubt that there are many Roman Catholic citizens whose patriotic loyalty to American ideals is sound, intelligent and sincere. These also are invited to join with their fellow Americans in maintaining this vital principle of American democracy.

In this endeavor, we count especially upon the participation of the great body of educators throughout the nation, regardless of their religious affiliations, whose noble profession will be stultified by further encroachments upon the public school system or by the complacent acceptance of those already in force. The teaching profession perceives,

perhaps more clearly than others, the evil social consequences in the permanent fissioning of American culture which will result from state support of church-controlled education.

IMMEDIATE OBJECTIVES

The immediate objectives of PROTESTANTS AND OTHER AMERICANS UNITED may therefore be summarized as follows

1. To enlighten and mobilize public opinion in support of religious liberty as this monumental principle of democracy has been embodied and implemented in the Constitution by the separation of church and state.

2. To resist every attempt by law or the administration of law further to widen the breach in the wall of separation of church and state.

3. To demand the immediate discontinuance of the ambassadorship to the papal head of the Roman Catholic Church.

4. To work for the repeal of any law now on the statute books of any state which sanctions the granting of aid to church schools from the public school treasury.

5. To invoke the aid of the courts in maintaining the integrity of the Constitution with respect to the separation of church and state, wherever and in whatever form the issue arises, and, specifically, to strive by appropriate constitutional means to secure a reconsideration of the two decisions of the Supreme Court upholding the use of tax funds (a) for providing the pupils of parochial schools with free text books, and (b) for the transportation of pupils to parochial schools.

6. To call out and unite all patriotic citizens in a concerted effort to prevent the passage of any law by Congress which allots to church schools any portion of a federal appropriation for education, or which explicitly or implicitly permits the states to make such allotment of federal funds. This purpose in no wise prejudices pro or con the propriety of a federal grant in aid of public education.

7. To give all possible aid to the citizens of any community or state who are seeking to protect their public schools from sectarian domination, or resisting any other assault upon the principle of separation of church and state.

8. In seeking these objectives we are determined to pursue a course that cannot be justly characterized as anti-Catholic, or as motivated by anti-Catholic animus. As Protestants, we can be called anti-Catholic only in the sense in which every Roman Catholic is anti-Protestant. Profound differences separate us in the area of religious faith, but these differences have no relevancy in the pursuit of our objectives as clearly defined in this manifesto. The issue of separation of church and state has arisen in the political area and we propose to meet it there.

PROTESTANTS AND OTHER AMERICANS UNITED FOR SEPARATION OF CHURCH AND STATE proposes to acquaint the representatives of government, all the way up from the local community through the states to Congress, the Supreme Court and the White House, with the fact that an overwhelming body of public opinion, led by the whole of Protestantism, is united in a common purpose to achieve the above objectives, and thus to assure the preservation of the cultural and religious democracy bequeathed by the fathers against any act of government "respecting an establishment of religion or prohibiting the free exercise thereof."

PROTESTANTS AND OTHER AMERICANS UNITED plans to cover the nation by extending its organization into every state, and to bring to the support of each state organization the full strength of the national body in any situation that may arise or in any campaign that may be waged in behalf of our common objectives. Money in generous amounts will be needed to carry on this nation-wide undertaking. It is highly important that the organization shall be under way before Congress begins consideration of the pending proposals for federal aid to public education. At least $100,000 should be made available at once. The or-

ganization is being launched with an empty treasury, but its treasurer, Mr. E. H. DeGroot, Jr., 924 Colorado Building, Washington, D. C., is now prepared to receive the initial contributions which will provide a headquarters and enable far-flung activities to begin. Checks may be made payable to PROTESTANTS AND OTHER AMERICANS UNITED.

On behalf of the Officers and National Board of Advisers of PROTESTANTS AND OTHER AMERICANS UNITED FOR SEPARATION OF CHURCH AND STATE. Signed by the Committee:

JOHN A. MACKAY
President, Princeton Theological Seminary
EDWIN McNEILL POTEAT
President, Colgate-Rochester Divinity School
G. BROMLEY OXNAM
Bishop of the Methodist Church New York Area, New York City
LOUIE D. NEWTON
President, Southern Baptist Convention
CHARLES CLAYTON MORRISON
Former Editor, *The Christian Century*

New Light on the New Testament

EDGAR J. GOODSPEED*

"Zeal to promote the common good, whether it be by devising anything ourselves, or by revising that which hath been labored by others, deserveth certainly much respect and esteem, but yet findeth but cold entertainment in the world. It is welcomed with suspicion, instead of love, and with emulation, instead of thanks; and if there be any hole left for cavil to enter (and cavil if it do not find a hole will make one), it is sure to be misconstrued and in danger to be condemned" . . .

So began the famous Preface to the King James Bible, of 1611, the Third Authorized English Bible. It was written by Myles Smith, bishop of Gloucester, and entitled "The Translators to the Reader." A page or two later it goes on, "whosoever attempteth anything for the public (especially if it pertain to Religion, and to the opening and clearing of the word of God) the same setteth himself upon a stage to be gloated upon by every evil eye, yea, he casteth himself headlong upon pikes, to be gored by every sharp tongue. For he that medleth with men's Religion in any part, medleth with their custom, nay, with their freehold; and though they find no content in that which they have, yet they cannot abide to hear of altering."

These words, written 33 years ago, have in the history of the English Bible again and again proved prophetic, although the Revised Standard Version of 1946 has on the whole met with a favorable reception. The makers of the revision are deeply appreciative of the warm reception that has been given it, and of all the generous things said of it, by lifelong lovers of the Bible.

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*In April and July, 1947 the **Review and Expositor** published critical articles by Dr. George W. Paschal concerning the Standard Revised Version of the New Testament. Without abandoning our policy of not conducting controversies we are happy to present the above article furnished by Dr. Edgar J. Goodspeed, professor-emeritus of the Chicago University Divinity School, who is a member of the committee of scholars who produced the Standard Revised Version.—**The Managing Editor.**

We are even more concerned however with every serious, intelligent criticism made of it, more especially as the Old Testament revision is still in the making, and may well profit from sensible, scholarly criticism of the New Testament volume.

Every competent review of the Revised Standard Version of the New Testament demands the candid consideration of the Revision Committee or of some member of it, and Dean Weigle has called my attention to the remarks of Professor Paschal in the April and July issues of this journal of last year. I am the more ready to take up Dr. Paschal's study of the Revision as I remember him well when we were studying Greek at Chicago almost half a century ago, he on the classical and I on the New Testament side.

Dr. Paschal thinks the statement on the jacket of the book reveals the "satisfaction" of the members of the Committee with their accomplishment. But of course authors do not write the "blurb" as it is called that appears on the jackets of their books. They very seldom even see it before it makes its public appearance. The members of the Revision committee are in no sense responsible for any "satisfaction" that may appear on the jacket of their work. Nor does he indicate that the members of the Committee did not seek the task of Revision; they were invited to undertake it, and did so gladly, at no small sacrifice of time and effort, and without seeking to put their names to their work, which appears without them.

Professor Paschal's suggestion, p. 173, that references to the supporting manuscripts should be given in foot notes where a change in translation is caused by a departure from the Revisers great text, is hardly a practical one. Such a course would require a list in the Preface of the manuscripts cited, and would encumber the pages of the book with a mass of textual material which would only annoy and confuse the overwhelming majority of readers, say at least 999 out of every thousand.

It is quite true that we found very little to adopt in the recently discovered manuscripts, p. 175, but that little was

sometimes of much importance. I am surprised that our reviewer thinks lightly of the Chester Beatty papyrus of Paul, a manuscript of the early part of the third century, preserving eighty-five per cent of the Pauline literature, yet he says "in no sense worthy to be compared" with the Vatican and Sinaitic codices. It is certainly quite comparable in date, being a hundred years older, and we have taken from it at least one important raeding, not in Westcott and Hort, viz., the omission of "at Ephesus," in Eph. 1:1. Here the new papyrus supports Aleph and B, with convincing effect.

More important was the attention we paid to readings of the great uncials and versions that had been neglected in the earlier revisions. Dr. Paschal speaks as though the older versions had made full use of the ancient manuscripts known to them, but as a matter of fact they did not. There is a wide spread notion that because Westcott and Hort were members of the English Revision Committee, that Committee always accepted the Westcott and Hort text. But that text did not appear until after the Revision itself did, in 1881, and while proof sheets of it were often supplied to the Committee, the Committee was far from accepting them as their authority. I am pleased that Dr. Paschal thinks we have kept fairly close to the Westcott and Hort text; I only wish we had kept closer. As we shall see, it remained for us to follow the great uncials, the Vatican and Sinaitic manuscripts, which Dr. Paschal rightly venerates, more closely than our predecessors had done.

Professor Paschal boldly confers upon my old Friend Adolph Deissmann "the honor of being the chief discoverer of the papyri," p. 175. Oh no! Professor Deissmann discovered few if any papyri. He edited very few indeed, and those long after his well known discovery was made. He is famous in New Testament annals as the first man to point out that the Greek of the New Testament was so amazingly like that of the papyrus documents of common life, wills, contracts, letters, deeds, leases, invitations, and the like, that the Greek papyri have revealed to us. As James Hope

Moulton later put it in his Grammar, p. 4, "Biblical Greek, except where it is translation Greek, was simply the vernacular of daily life." This conclusion has been the basis of the numerous modern-speech translations of the New Testament in the past fifty years, and it has colored the present version, which seeks to make upon the modern reader the impression the Greek Testament, with its informal vernacular style, made upon its ancient readers.

Dr. Paschal objects to our rendering monogenes "only," but falls back on "only-born" for it in the case of the Wodow's Son at Nain. He does not refer to Clement of Rome's mention of the phoenix bird as monogenes, so we do not know whether he would render the word there "only begotten" or "only born" (I Clem. 25:2). The old idea that in translating a Greek compound we must render every element in the compound forgets that the New Testament translator is not translating words, he is translating sentences, and often to exhibit one word in the sentence, but not the rest, under a magnifying glass will result in a badly distorted sentence.

Dr. Paschal wishes idios always rendered "own," and declares that all other versions than Moffatt that he has consulted "are faithful to the Greek and use 'own'." He thinks Luke's use of it of Drusilla in Acts 24:24 is seemingly "because he wished to make it clear that she was the proper wife of Felix." This is an unfortunate phrase, since Felix by underhanded ways had gotten her away from her husband Aziz king of Emesa, and she was hardly his "proper" wife. Dr. Paschal's impression that all other versions but Moffatt retain "own" for idia in this verse is surprising, since practically all of them do not. Of course the older ones, King James (1611), Wesley (1755), Campbell (1826), Anderson (1864), Noyes (1869), used a Greek text that did not contain the word idia in Acts 24:24. But even the modern versions, since Westcott and Hore (1881), overwhelmingly omit "own" and read "his wife Drusilla" or "Drusilla his wife,"—Weymouth (1903), Twentieth Century (1904), Worrell (1904), Ferrar Fenton (1905), Ballantine (1923), Montgomery (1924), Spencer (1937). Dr. Paschal boldly charges the

Revision with inaccuracy, but he is himself far from infallible.

Dr. Paschal evinces surprise that the Revised Standard renderings make such use of previous versions that their "sentences are sometimes of the nature of compilations." p. 180. But of course they are! What else could they be? The New Testament has been translated into English at least one hundred and fifty times, and there are not one hundred and fifty different ways to translate every sentence of it, right! Look at the King James version; every verse of it shows the vestiges of earlier English versions from Tyndale down. In some verses the remains of half a dozen preceding translations can be traced. The result is of course in effect a compilation. I have gone perhaps as far as anyone in seeking to recast the sentences of the New Testament into wholly modern forms of speech, but I know as well as anyone how difficult it is to escape the compilation effect.

Taste enters importantly into the work of translation. Dr. Paschal finds, II Cor. 5:16 "though we have known Christ according to the flesh" (which he mistakenly believes to be the reading of the "Authorized Version,") clear and understandable, and asks "Why change into ambiguity?" If he will consult the modern versions he will find how variously the Greek may be understood. The best answer to his question would be, to protect the reader from the mistaken idea which that wording suggests.

Dr. Paschal more than once objects to my statement that the "New Testament owes almost nothing to literary artistry." He has not allowed me to complete my sentence, which goes on, "and everything to the ideas it had to convey." Is Dr. Paschal dissatisfied with the completed sentence, or only with the minor fragment which he has chosen? We must assume that he is, and that he does not believe the New Testament owes most, not to its literary form, but to the tremendous, revolutionary truths it offered the world. The apostle Paul put this in no uncertain terms. The Corinthians thought Paul's diction less than elegant, and objected to it. What was his reply? They had called him "rude in speech"

and he made no denial. "It was what the world called foolish that God chose to put the wise to shame with" (I Cor. 1:27). He had not told them "the secret purpose of God in superior, philosophical language;" his "teaching and message were not put in plausible, philosophical language," for he was resolved, while he was with them, "to forget everything but Jesus Christ and his crucifixion" (2:1-3). Paul wrote about one-fifth of the New Testament, and he has long been saying in the plainest possible language that he gave literary artistry no place in his speaking or writing. I am glad that Dr. Paschal has brought this matter up, as it is plain the religious public needs to be reminded of Paul's great words about it, in the opening pages of I Corinthians.—Of course in the past fifty years the discoveries of the Greek papyri have shown that Paul meant exactly what he said.

The general change, except in prayer, of ye, thee and thou to you, in accordance with modern English usage, disturbs Dr. Paschal, because you cannot always tell whether a singular or a plural is meant. But of course this too is definitely characteristic of our modern English use, p. 185. And in this connection he strongly approves the King James rendering of Matt. 23:27, "thou that killest the prophets and stonest them that are sent unto thee," although there is neither any "thou" nor any "thee" in the Greek sentence. Antique personal forms like killest, stonest, Dr. Paschal sees no need for amending. Yet these are just the matters that cast a mask of stiffness and antiqueness over the English Bible, which the needs of the present generation call upon us to remove.

Dr. Paschal would retain "respect for persons" as something reprehensible, as though respect for one another's personality were not basic in the Gospel; "partiality" is the accepted modern equivalent for the single Greek word in question. He fails to see what a chilling cynical observation the traditional translation of Matt 6:24 which he approves, leaves with the reader: "Sufficient unto the day *is* the evil thereof." Was that the spirit in which Jesus wished us to bid each day farewell? Impossible! Then why supply the

indicative *is*, why not the imperative, *be*? Most of the sentences in the Sermon on the Mount are commands. Robertson in his *Grammar*, p. 395, recognizes that the imperative copula may be omitted, compare, II Cor. 1:3, Eph. 1:3, I Pet. 1:3, etc. And how well the Revisers' rendering ties up with the rest of the verse!

Dr. Paschal returns with satisfaction to the fragment of a sentence of which he has already made so much, "The New Testament owes almost nothing to literary artistry," p. 339. Again he withholds the major affirmation, "and everything to the ideas it had to convey." He proceeds to illustrate his point with the parable of the Prodigal Son. Does he then mean that the parable of the Prodigal Son owes far more to literary artistry than to its great ideas? Does he then mean that it owes about equal amounts to each? If so, he has shown me to be wrong. But I do not think any really serious reader of the parable can escape the conviction that it owes far more to its great idea of the unfailing, indefatigable love of God than it does to the story of a man and his wayward sons, however well told. Nor will a few short stories, no matter how good as art, outweigh the total vernacular character of the New Testament.

If literary artistry is all that Dr. Paschal repeatedly declares it to be, what of Rev. 1:4, which literally reads, "from he that is and he the was (sic) and he that is to come?" Of course no translator I think has ever ventured to follow this threefold and fourfold violence to Greek syntax. I find nothing in Dr. Paschal's paper about this most interesting solecism. It would hardly fit into his picture of New Testament literary artistry. Nor does he discuss the opening of the Gospel of Mark, where literary artistry has failed to reveal whether the first line is a title and if so of what; or part of the first sentence. In fact there are at least four ways to take the opening lines of Mark, as a glance at a few translations, old and new, will show.

Dr. Paschal strongly objects to the idea that New Testament Greek is "colloquial," and to the "colloquial" element in the Revised Standard Version. Yet Moulton has declared

the Greek of the New Testament is "vernacular" and that judgment has been accepted by all New Testament grammarians including Dr. A. T. Robertson, whom Dr. Paschal calls the greatest of them all.

"The most popular language in the New Testament," says Professor Robertson, *Grammar,* p. 76, "is found in the Synoptic Gospels. Even Luke preserves the words of Jesus in colloquial form. The Epistle of James and the Johannine writings reflect the vernacular style very distinctly. We see this also in the Epistles of Peter (Second Peter is very colloquial) and Jude. The colloquial tone is less manifest in Acts, some of Paul's epistles, and Hebrews . . . Wellhausen stresses the fact that in the Gospels the Greek spoken by the people makes its entry into literature."

I do not see how the thing could be better or more completely said. "Popular language, colloquial, vernacular, very colloquial, colloquial, spoken by the people." There is no possible question where my old friend Dr. Robertson stood on this matter, and Dr. Paschal's efforts to detach him from the "colloquial" camp are foredoomed to failure. Dr. Robertson is definitely on record. And as he so well said in his Grammar, (third ed., 1919) p. 80, "The evidence that the N. T. Greek is in the vernacular koine is partly lexical and partly grammatical . . . The evidence is constantly growing." It is most regrettable that Dr. Paschal has not kept pace with this growth, and even ventures to deny the whole evidence pointed out by Dr. Robertson.

Colloquial means, the dictionary says," pertaining to common speech, as distinguished from literary usage." The literary syle for books in New Testament times was an imitation Attic. What the colloquial was has never been known until the papyrus discoveries of the past century, but especially the last sixty years. Eighty-five years ago, Professor Lightfoot said to his class at Cambridge, "If we could only recover letters that ordinary people wrote to each other without any thought of being literary, we should have the greatest possible help for the understanding of the language of the New Testament generally." He had been speaking of

the appearance in the New Tstament of words that had not been found in Attic Greek but had probably "been part of the common speech all along." This extraordinary wish has been brilliantly fulfilled.

I have a Greek papyrus of A. D. 143, which in twenty two lines contains twenty occurences of Greek idioms familiar in the New Testament. Here is that very epiballon meros of the Prodigal's story, coupled with the very work ousia—property—which he wished to have divided. But the museums contain thousands of such pieces. There are extant in fact dated Greek papyrus documents from every single year of the first Christian century, and they confirm Lightfoot's anticipation to an amazing degree. It was these discoveries coupled with Deissmann's recognition of their resemblances to New Testament style that brought about the modern-speech translation movement of the past fifty years. It is against this whole movement, and the gigantic mass of papyrus evidence that buttresses it, that Dr. Paschal would set himself. It is too late. Views like his prevailed in the nineteenth century, but in the twentieth they cannot stand for a moment. He cannot turn the clock of New Testament Greek interpretation back. We have at least released the English New Testament from its obsolete vocabulary, its sentence disorder, its strangely twisted locutions,—"I am verily a man which am a Jew!" Or this verse from the American Standard Version (1901) which is or should be one of great spirit and vigor: "For verily that which hath been made glorious hath not been made glorious in this respect, by reason of the glory that surpasseth." This is the sort of thing from which we would rescue the English New Testament.

One point of which Dr. Paschal makes much is the new sense of amphoteroi as meaning "all." He insists that it still means no more than "both," as in classical Greek. He has not observed that the great Oxford lexicon of classical Greek, the Liddell-Scott-Jones (1940) expressly translates the word in Acts 19:16 "all together." His effort to find two parties or persons in the Acts passage to satisfy his doctrine leads

him far afield. He proposes that they are (1) the wandering exocrists and (2) the seven sons of Sceva. But it is generally understood that the sons of Sceva were just one band of such exocrists, so (2) is really a part of (1). So Dr. Robertson). Moreover Dr. Paschal's theory makes it necessary for him to bring the wandering exorcists to the scene to reinforce the seven sons of Sceva, a violent proceeding to resort to, for the sole purpose of showing the Revisers wrong. But let it pass; we do not feel strange in the goodly lexical company of Sir Henry Stuart Jones. Yet on turning the page, we read with a start of surprise, "Scholars for 1,900 years have been content to use the adjective in the sense of 'both' in these passages, not 'all.' Why search for a strange rendering?" The passages are Acts 19:16 and 23:8.

"Scholars for 1,900 years, . . . in these passages. Let us pass by Sir Henry Stuart Jones, of whom Dr. Paschal does not seem to have heard, at least in this connection, and interrogate earlier scholars, perhaps less up-to-date. To begin with, "both" isn't in Tyndale, Rogers, the Great, the Bishops', the Geneva, or King James, in Acts 19:16, for the word, which stood in the oldest manuscripts and versions (Vaticanus, Sinaiticus, Bezan, Alexandrinus, the Vulgate, etc.) was anciently altered to autōn, "them", and this became the mediaeval text, and appears in the Greek texts of Erasmus, Stephanus, Beza, the Elzevirs ("Received Text") etc., until the return to the text of the ancient uncials over a hundred years ago. So for at least a thousand of Dr. Paschal's "1900 years," there was no "both" in the Greek text of Acts 19:16 to disturb scholars, and they did not use it, as he lightly assumes. The truth is, lexical research is a much more serious and exacting discipline than Dr. Paschal is aware.

He does not even look at the lexicon, for if he had done so, his own Oxford Greek dictionary (Liddell-Scott-Jones, 1940) would have given him the meaning "all" for amphoteron, in Acts 19:16. How could he in the face of this single fact, declare that "scholars for 1900 years have been content to use the adjective in the sense of 'both' in these passages, not 'all'?" But of course he has not observed the statement

of Sir Henry Stuart Jones in his great lexicon. Here is certainly a striking exception to the magnificent claim that scholars for 1900 years are of Dr. Paschal's opinion: the best classical learning in the world has given it up.

But Sir Henry Stuart Jones is not all. The Sahidic version, one of the oldest, renders amphoteron "all" in Acts 19: 16, as did some other versions. The Greek papyri from the second century down, use the word in the sense "all." Zorell, in his New Testament Lexicon, Paris, 1911, translates it "omnes simul" in this passage; Radermacher (*Grammatik*, p. 64) renders it "all" in Acts. Ebeling, in his New Testament lexicon, (Leipzig, 1913), translates it "alle miteinander." Souter (1916) and Moulton and Milligan (*Vocabulary of the Greek New Testament*) clearly favor "all," Preisigke in his papyrus lexicon (Leipzig, 1925) gives "all"—for its first meaning. Lake is his translation of Acts (*Beginnings of Christianity*, vol. iv) translates it "all." Professor A. T. Robertson, in his *Grammar*, recognizes the word as meaning "all" on p. 80, compare pp. 252 and 745. Walter Bauer in his great New Testament lexicon (1936) translates it "all." All competent New Testament Greek scholars have known this for the past forty years.

Where now is Dr. Paschal's bold claim of the support of scholars for the past 1900 years? And what shall we say of a lexical method so obtuse and oblivious? Classical lexicons, papyrus lexicons, New Testament lexicons, grammars, and translators support the Revisers. Dr. Paschal is simply unaware of them. He does not even know that any problem exists about amphoteron. He has settled it offhand, without even glancing at the dictionary or the grammar, (Moulton, Rademacher, Robertson).

Of course to assert that Acts has had a history of 1900 years is something novel in itself. It is just 1900 years ago last year that Barnabas and Paul set out on their first missionary journey, as recorded in Acts chapter 13. If Acts was written 1900 years ago, it must be classed with prophecy rather than with history, for most of what it records had not yet happened. Why did Dr. Paschal hit upon 1900 years?

Of course, because it sounds so sweeping, and helped his picture of the bitter lonelines of the Revisers cut off from all scholarly company for all these centuries. This is indeed, rhetoric, it is artistry, of the kind so happily absent from the New Testament. It does not however exhibit the scholarly accuracy he so desiderates.

Dr. Paschal's "argument," if we may call it that, culminates in the bold assertion that the Revision lacks the prime essential of any translation, accuracy (p. 342). I submit that in view of his statement on p. 172 about "Scholars for 1900 years," he is hardly a judge of accuracy. I can only say that by the word "accuracy" he seems to mean something very different from what I understand by it. Nor can I see that he has any express theory of translation, an essential, if one is to produce a printable translation, or pass any serious judgment upon another's. How does he stand for example on Benjamin Jowett's theory of translation?

It is a grave matter to charge a group of brother scholars with the list of faults Dr. Paschal prints on p. 342. One would instinctively assume that it is not done without much diligent and dispassionate inquiry, with all the aids modern learning can provide. Not at all. Dr. Paschal has not even glanced at the great Oxford lexicon, and of the numerous recent New Testament lexicons, Preuschen, Zorell, Ebeling, Souter, Moulton-Milligan, Abbott-Smith, and Walter Bauer he seems quite unaware.

Dr. Paschal's final indictment is definite and sweeping. The Revision committee has taken liberties with the text; it has disregarded grammatical structure, given new and strange meanings to words, omitted words from the translation, interpreted the meaning, done violence to the original, made a non-literary version, worst of all, failed in accuracy. But when we explore the instances he presents in evidence, we find he is guided not at all by grammar, lexicon, and ancient or modern usage, but by personal preference pure and simple. He wants the New Testament in all the antique obscurity and pedantic over-translation it can stand, goeth and bloweth, standeth and falleth, killest and stonest, Eng-

lish perfect subjunctives, obsolescent words like haply, making the whole a jumble of archaisms which distract from the meaning of the New Testament far more than they convey it.

One of these strictures must not pass unnoticed. We are charged with interpreting the meaning of the New Testament! But if this is not the business of translators, to whom does it belong? The priesthood? Every teacher or language knows that a student whose rendering does not interpret the meaning of the German or Latin page, is failing in his task. And of what use is a translation that does not interpret the meaning of the original? It is time we pointed out that the only purpose in making a translation of the Greek Testament is to interpret the meaning of the Greek, and the fact that such a commendation can be offered as a criticism shows what kind of an English Bible we have content with! We thank Dr. Paschal for his unconscious praise.

Dr. Paschal casually observes thta the greatest fault in a translation is inaccuracy. On the contrary, Dr. Jowett, of Oxford, the great translator of Plato, once said, "if translations are intended not for the scholar but for the general reader their worst fault will be that they sacrifice the greatest effect and meaning to over precise rendering of words and forms of speech,"—exactly the fault Dr. Paschal blames us for not committing. And Matthew Arnold once wrote, "moral writings should be treated not as dead and dry matter of learning but as documents with a side of modern applicability and living interest, and valuable mainly so far as this side in them can be made clear. . . Their authors should be treated not as Classical Dictionaries, but as present sources from which to draw examples of life and instructions on manners. . . They should be regarded as living moralists, not dead classics." It is in precisely the spirit of Arnold and Jowett, thus expressed, that the Revision Committee has worked.

Consider the march of events. Luther and Tyndale put the Greek New Testament into the plainest familiar Ger-

man and English they could, so that as Tyndale said, a ploughboy could read it. They sensed the *familiar* style in which it was written. In the sixteenth century more and more long Latin words crept into it. It came to be considered literary and even poetical! The discovery of the papyri have revived the conviction that it is a book for all, not the cultivated only. The modern speech translations began at once to appear, putting it into English of the same familiar quality as its Greek. Dr. Weymouth, the Baptist schoolmaster, produced one of the first, the Twentieth Century group another simultaneously, Ferrar Fenton a third, and a few years later, Dr. Moffatt a fourth. Others were appearing in America, and have continued to appear. In 1941 Catholic scholars in America published an authorized New Testament, preserving thee and thou, but changing ye to you, and abandoning all the old forms of the third person, willeth, cometh, goeth, bloweth, and the like. *The New Testament in Basic English,* the work of English scholars, appeared in the same year. The Revised Standard Version came out in 1946. About the same time, Dr. Wand, the Bishop of London produced a translation of the New Testament epistles in the most vigorous, informal, direct modern-speech anyone had yet ventured, in the hope of inducing his people to read the epistles not as chapters and verses, but as vigorous living books, a whole epistle at a reading. Clearly the tide is setting strongly toward the vernacular, non-literary forms of the New Testament, and nowhere more so than in these United States.

Let me quote in conclusion another great sentence from the Preface of the King James Bible of 1611, the third of the four great authorized versions:

"If we, building on their foundation that went before us, and being holpen by their labours, do endeavour to make that better which they left so good; no man we are sure hath cause to mislike us; they, we persuade ourselves, if they were alive, would thank us. . . For is the kingdom of God become words or syllables? Why should we be in bondage to them if we may be free?"

The Dynamics Of A Sermon

R. Lofton Hudson

Pastor, First Baptist Church
Shawnee, Oklahoma

What makes a really effective sermon? Every preacher has asked himself this question a hundred times. Some, of course, despair of the answer because at times the results are unexpected; the minister thinks that he will "ring the bell" and finds that he "falls flat;" or, better still, he expects average audience response and gets an ovation. What makes the difference? The truth is that usually the factors that contribute to the success or failure of a sermon can be discovered. Sometimes we cloud the issue by attributing the success or failure to such unpredictable factors as the Holy Spirit or Satan, or to unexplainable psychic rapport. This does suggest, of course, that the effective sermon is not dependent on the "enduement from on high;" rather that the Spirit uses natural factors to accomplish Divine ends, and that we must analyse these factors if we are to approach this whole problem intelligently.

Books in the field of pastoral theology (or homiletics, to use an older term) have tended to emphasize, somewhat out of proportion to their importance it seems, such matters as organization of the material, outlines, and logic. Indeed, most ministers are trained in philosophy and logic more than in psychology and art, and consequently, many of the sermons of these young theologians bear the same relation to real preaching as the morgue does to the social group. A much better policy, it seems, would be to have the student to write "live" paragraphs that might become integral parts of sermons. Such paragraphs are the important parts of great sermons.

What is "live" material? That is the important question for every minister who approaches the problem of sermonizing realistically. Four observations should be kept in mind. First, the question of the quickening power of a sermon must be determined solely on the basis of its effect on a particular congregation. No traditional, authoritarian

view will do here. Second, it follows that what is a good sermon, in content or technique, for one congregation may not be for another. Third, the test of a sermon is whether it meets the religious needs of the particular congregation at the time of its delivery. Fourth, it may be assumed that some religious material, such as may be found in the Bible, is universal, or nearly so, and may be of value to any congregation, if properly presented.

The religious needs of the congregation must be the primary basis for the subject and content. Usually, too, the minister should think in terms of the "felt needs." Preaching is like selling; you cannot sell unless someone buys. Educators once thought that you could teach a child almost anything if you created the proper incentive. But in recent years it has been discovered that material that is foreign to the "felt needs" of the pupils can be learned only at a tremendous expenditure of energy by both pupil and teacher. So with religion. We can teach almost any religious doctrine, but why should we attempt that which is not closely related to human needs Does not religion aim at meeting man's basic psychological or spiritual needs? Is that not the secret to the success of all great religions?

The eminent religious psychologist, Leuba, says that the behavior of mystics, like that of everybody else, is instigated by innate tendencies to action and by needs that express themselves in forms determined mainly by experience. He lists the following:

1. The tendencies to self-affirmation and the need for self-esteem.
2. The tendencies to cherish, to devote oneself to someone.
3. The need for affection and moral support.
4. The need for peace, for single-mindedness or unity, both in passivity and in action.
5. "Organic" needs or needs for sensuous satisfaction (especially in connection with the sex life).[1]

The most recent attempt at a classification of motives or "goal values," as he calls them, is that of Wickert. He

examined the lists of impelling motives devised over a period of years by seventy-three representative psychologists and sociologists. His study included all of the notable classifications of instincts, wishes, wants, "dependable motives," and the like. On a basis of the frequency of appearance of a specific goal and from the standpoint of a rational analysis, he constructed a list of nine goal-values which he considered to represent "the normal goals, of a certain medium degree of generality, of the socialized adult." They are:

1. Personal *freedom,* especially from restraints, routine duties, and external domination.
2. *Helpfulness*—working for the welfare of others.
3. *New experience*—getting variety and novelty in life.
4. *Power* and influence—controlling other people.
5. *Recognition,* admiration, fame.
6. *Response*—enjoying friendship and fellowship and intimate personal contacts.
7. *Security* and stability—doing what is safe and conservative.
8. *Submission*—following along with the crowd.
9. *Workmanship*—doing things perfectly and making them right the first time.[2]

Although this classification is probably as good as any of the above, it appears to lack precision in some points, e. g., freedom, helpfulness, and workmanship. In any case, however, it may be presented as one of the "promising-looking motive categories," to use Wickert's phrase.

We must not rely solely upon generalizations by the social scientists for our understanding of needs. Religious needs arise in response to the individual's experience with himself and his environment, and takes such form as his culture transmits to him. His repertoire of needs is revealed by his conversation, his moral practices, his literature, the kind of movies he enjoys, etc.

A recent study of two hundred sermons, representing a cross section of American sermons, reveals the following as needs appealed to by these preachers.

> (1) Need to reinterpret religious ideas (doctrinal, ethical, or philosophical); (2) need to know the meaning of religious symbols, such as doctrines, stories, words, etc.; (3) need to attack and change the objectionable (from the standpoint of the existing ideal) social order—either church, community, national, or international; (4) need to have a new emotional, religious experience; (5) need to be secured against a sense of guilt, fear of death, disease and catastrophe, poverty, fear of hell, change of values, or conflict of emotions; (6) need for love, respect, and fellowship with other persons; and (7) need for identification with a group, ideal, emotional experience, or pattern of life that will give the individual a sense of worth or importance.[3]

It seems probable that the above list would encompass all the religious needs of a congregation. The preacher's problem, however, is to find the need, or needs, that are most volatile at the time, and to view his preaching as a whole from the standpoint of adequately meeting a good cross-section of his congregation's needs. Not infrequently the preacher's own bias or his failure to judge properly his members' needs have caused his preaching to be ineffectual and even boring. The wise minister will ask, "What does my congregation feel the need of most for next Sunday's sermon?" Or, "How may I show them the tremendous importance and value of this theme?"

The second important aspect of making a sermon dynamic is that of its being on the "experience level" of the congregation. John Dewey, years ago, argued for the relating of school material to everyday experiences. He says that instead of saying, "Do you not remember what we learned from the book last week?" the teacher should say, "Do you not recall such and such a thing that you have seen or heard"?[4] Similarly, the material of a sermon must be related immediately to the past experiences of the congregation. If the sermon material is beyond the hearer's understanding, he is likely to remain apathetic. On the other hand, if the familiarity of the material is too great, the same results are obtained, with the possible addition of boredom.

This aspect of the effectiveness of a sermon, its relation to congregational experiences, applies to every phase of the sermon: titles, introductions, illustrations, vocabulary, the main discussion, conclusions, and the length of the discussion. The very tone of the sermon must be appropriate to the past experiences of the hearers. If it sounds pompous or stilted or bookish, it will lack the intimacy and warmth that every sermon should have. A classroom lecture, a literary display, a recitation, or a dramatic performance will seem unnatural in the pulpit. The reason for this is evident. A conversation, the personal "from-me-to-you" manner, is on the experience level of the congregation. That is why the average man, untutored by the church-going habit, is shocked and even offended by the preacher who shouts and bangs the pulpit. The only thing in his experience that is similar is a family quarrel. It is unnatural.

An even better illustration is the relating of vocabulary to the experience level of the hearer. Lorge and Thorndike have compiled a word-list of 30,000 words widely used in the English reading material, words used frequently in public school readers, popular magazines, and English classics.[5] It is the best guide to use in finding out whether an average American audience would understand the vocabulary of a sermon. A recent study showed that some of the most popular preachers used only simple well-known words while others, less effective, used words that would not be understood by their groups. Among those using simple words were Harry Emerson Fosdick, Gipsy Smith, Ralph Sockman, and Clovis Chappell. Some of the unusual words used were: "captious," "procrastination," "regnant," "thralldom," "chiefest," "incarceration," and "antitype."[6] Equally ineffective is the use of hackneyed words and phrases and of technical terms that come from theology, sociology, or philosophy.

A Catholic layman, in a very valuable book entitled *How to Make Us Want Your Sermon,* has set in bold contrast the difference between common idiom and formal language. Some of his illustrations are:

To come to light: to be discovered.
To get wind of: to receive information concerning.
The give-and-take: the making of mutual concessions.
To go to the bad: to follow an evil course; to lose one's self-control.
In keeping with: appropriate.
To let be: to allow to remain undisturbed.
To make much of: to treat with affection and esteem.
To put up with: to endure submissively.[7]

It is needless to say that the idiom is on the experience level. And one cannot find a better model in the effective use of idiom than Dr. Fosdick.

Regarding other aspects of the sermon, the same principle applies. The illustrations must be about things that the people understand. Art and music illustrations are unrelated to the factory or farm congregation. Likewise, melodramatic stories are often offensive to the cultured. Even the organization of the sermon should take into consideration the literary and ecclesiastical experiences of the audience. An unchurchd man does not care for "points" in a sermon, provided the preacher sticks reasonably close to his theme. On the other hand, many people of a background of emphasis on Bible knowledge will appreciate the detailed exposition of a Bible pasage. Similarly, some congregations will prefer a sermon to begin with a text; with others it will not matter. The conclusion of this consideration of relatedness to the experience level of the hearer is not that the sermon must conform to the accustomed patters of sermons, but that the sermon, both in content and form, will be effective and meaningful to the extent that it is properly related to the vital experiences of the particular congregation.

A third factor that contributes to the determining the effectiveness of a sermon is that of motivation. The motives appealed to in a sermon must be strong enough to activate the hearer. This factor is probably much more important than style, organization, or any other phase of technique. Yet it seems to be the most neglected of all phases of preaching.

Motivation is closely related to the needs of the individual but not the same. One might be trying to meet the need of security from fear or death yet resort to the appeal to the motive to know—the sermon might consist of an intellectual discussion of the mind-body problem, which would be a mistake. Similarly, a sermon may begin with an appeal to the desire to acquire knowledge, a relatively weak motive generally, and thereby lose his audience on the first few sentences. They may need the knowledge that the minister aims at imparting, yet it can be given them only by an appeal to a stronger motive, wish for recognition for intellectual superiority, for example.

Note this rather uninventive and generalized introduction from one of Clovis Chappell's sermons. After reading Luke 9:51 as a text he begins:

> Here is a picture of the fact of Jesus without which our view of him would be vastly incomplete. Fortunately, the Evangelists give varied views of our Master. All these are helpful in our understanding of him. Let us glance at a few of these pictures.[8]

Compare that with one of Fosdick's introductions. His sermon on "The Conquest of Fear" begins:

> We may be sure that everyone here, one way or another, faces the problem of fear. If someone says that he does not, a skilled confessor of souls, I think, would take his word for that only temporarily, pending further investigation.

Chappell began with something two thousand years away, or at least it was an appeal to add to "our view" of him, the motive or desire to know. Fosdick began with the personal problem of "everyone here," the problem of fear. He immediately appealed to the wish for security from fear.

One of the most famous and most comprehensive classification of motives is the "four wishes" of W. I. Thomas. While finality is not claimed by Thomas or any other sociologists who follow his classification of goal-values, it is true that most of the behavior of human beings can be accounted for by one or more of these wishes. The four wishes are:

(1) new experience, (2) security, (3) response, and (4) recognition. This list of wishes translated into religious motives gives a rather imposing and comprehensive analysis of the mainsprings of religious behavior. Such a classification is not a "rule of thumb" by which one may measure or predict the relative success of a sermon. The chief difficulty seems to lie in the fact that at present there is no objective technique for the measuring of the relative strength of these appeals. Each preacher must judge for himself which motives are most volatile in the particular congregation at the time for which the sermon is prepared.

The recent study of modern American sermons referred to above showed some significant differences in the appeals used by various preachers. The more liberal ministers majored on the wish for new experience, to reinterpret social and religious concepts with a view toward reforming society. The Seventh-day Adventists, Aimee Semple McPherson, and the Catholics and others of the fundamentalist groups emphasized the reinterpretation of distinctively religious dogmas. The evangelistic preachers such as Truett and Clarence Macartney appealed most frequently to the wish for security. These examples serve ot show that what may be an effective motivation in one group may not be in another.

Most students of preaching realize that a new and more significant approach to sermonizing needs to be made. This discussion attempts to point out some of the paths that such an approach must follow. It holds that psychology is more important than logic, that sociology can add more to our preaching than rhetoric. The emphasis in the past, it argues, has been too much on mechanics and too little on the vitality of the material used. Orderliness and precision are not enough; there must be gained an understanding of the spiritual needs and nature of the people to whom we minister that will itself prescribe needs and nature of the people to whom we minister that will itself prescribe both our material and our method.

What use may be made of such an approach? Simply this. The preacher in studying his sermon (or any particular part of it) with a view toward predicting its effectiveness may ask himself such questions as the following. Is this sermon about a theme in which my people are vitally interested, for which they "feel" a need? If not, can I relate it to phases of life in which there is a genuine interest? Is this sermon closely related to the spiritual experiences of people, the things that make them "laugh and cry and think and move?" Is its language simple, fresh, alive, "sparkling?" Finally, does it appeal to motives that are strong, fundamental, central? If these questions can be answered in the affirmative, the preacher may be assured that the sermon is made "mind-wise" and predict that every man may hear him speak in his own language. Whether there will be also the Pentecostal power will depend on many other additional factors.

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1. James H. Leuba, **The Psychology of Religious Mysticism** (New York: Harcourt, Brace and Company, Inc., 1925), pp. 116, 117.
2. Frederic Wickert, "A Test For Personal Goal-Values," **Journal of Social Psychology,** XI (1940), pp. 259-472.
3. R. Lofton Hudson, **The Sermon As Teaching,** (Unpublished dissertation, 1946). pp. 271-272.
4. John Dewey, **How We Think** (New edition), pp. 258-259.
5. E. L. Thorndike and Irving Lorge, **The Teacher's Word Book of 30,000 Words** (New York: Columbia University Press, 1944).
6. R. Lofton Hudson, **op. cit.,** pp. 213-215.
7. O'Brien Atkinson, **How to Make Us Want Your Sermon** (New York: Joseph F. Wagner, Inc., 1942), p. 158.
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Chapel Address

President Ellis A. Fuller

At breakfast a few mornings ago in a home where I was privileged to be a guest, a three-year old baby girl picked up a toy telephone. She went through every motion that her mother goes through in using the telephone. She put the earphone to her ear, and the mouthpiece to her mouth. For a couple of minutes she engaged in a one-way telephone conversation. She asked questions and made statements and then waited for the replies. Of course, there were no replies. It was strictly a one-way telephone conversation, but one which seemed to give her a sense of satisfaction and a sense of reality.

As I listened, I wondered if much of our worship, both in public assemblies and in private devotions, is not somewhat like a one-way conversation over a toy telephone. In public worship we take our seat in a pew. From song books we sing while we are led and supported by musical instruments. From the Bible we read. In the assembly we sit with others, close our eyes and talk to God. Is the response we get imaginary or real? Is the satisfaction which comes to our hearts the result of imagination and wishful thinking, or is our worship an actual two-way conversation with ultimate reality?

The validity of our faith is not found in decorations of our dogmas or in traditional performances to carry on a one-way conversation with God. To state it another way, the validity of faith does not consist of our declaring our convictions in the pre-existence of Christ, in his virgin birth, in his incarnation, in his sinless life, his atoning death, and his glorious resurrection, and triumphant return. Convictions as to dogmas may stem from hallucinations and may be the creation of wishful thinking. Our hope may be an idle dream without any foundation. Frankly, I verily believe that worship with many belongs in this general category.

The real validity of our faith depends not upon what we profess to believe but rather upon God's response to our faith. The rock foundation upon which faith must ultimately

rest is what God does for us and says to us in response to what we believe. If there is no actual response then our faith lives and moves and has its being strictly in the realm of the imaginary. What would you think of a housewife who spent much time every day in talking to imaginary friends over a toy telephone A mother might do this occasionally to entertain a child, but if she does it continuously in a spirit of seriousness, she would give just grounds for our believing that she is beside herself or that she is a paranoiac.

From this statement I would not have you to construe that people to whom worship is always a one-way conversation are paranoiacs or that they are off-center; for the blind hope that Christ does exist and that he is the symbol of a sort of divine magic which may operate in our behalf, if not in this world certainly in the world to come, is enough to stimulate people to keep up the meaningless performance of worship. This fact is substantiated a thousand times over by the consistency and loyalty we find among those who worship gods who are not God. Therein is found the pathos of religion which is not genuine. I wonder if we are bold enough to demand of ourselves our own answer to this question: is our worship a one-way conversation over a toy telephone? If you close all books except the book of your experience and then read from it the actual record of your own life, what will the answer be? Does God actually respond to our prayers and our worship? Does our faith actually get us anything

This question leads us directly to the heart of the whole matter. The answer is a difficult one because we have to answer in terms which have little meaning from the standpoint of time and things.

If a man is poverty stricken and seeks God for temporal blessings and they come immediately in a miraculous way, he would believe in God as readily as he believes in a human benefactor. If a man is sick and asks God for health and strength, and that health and strength come at once, he has physical proof of the reality of God. If God's responses were always of this nature, they would utterly wreck Chris-

tianity and defeat it in realizing its true purpose both for the human race and for God himself. This does not mean that it is foolish to pray for daily bread or to offer fervent prayers in behalf of the sick, for surely the scriptures teach that it is our privilege to rely upon God for health and for things in this world. But it is a divine providence which makes it impossible for us to see and to know exactly the part which God, through his own intervention and activity, plays in the securing of physical blessings.

For example, a surgeon operates upon a person for whom fervent prayers of faith have been offered. Are the results totally those effected by the surgeon, or are the results the work of God? You will doubtless answer that the results are the accomplishment of God through the surgeon. This may be right. Indeed, I think it is; but the fact remains that we are unable to tell where the surgeon's part ended and God's part began. I repeat that it is a divine providence which makes this so. The very fact that many patients for whom we pray and upon whom our surgeons operate do not get well. Even this is not a contradiction of the fact that God is interested and that God works in response to prayer.

As I said above our difficulty in understanding and realizing God's response to our worship and work is due to the fact that it is the nature of the flesh to think in terms of things and time and to place their value in the light of this world and the present. The true purpose of Christianity stretches on beyond time and things, or else it is worth very little. Therefore, it makes little difference whether things are withheld or given, or whether health is restored or lost, or whether life or death is our position; for the matter of supreme importance is that our lives, or spirits or the realm of our being wherein we bear the image of God, are set forward in its pursuit of God. This end is achieved oftentimes through material losses, through physical calamities, and physical suffering.

Then it is probable that we should look into the realms of life where we should expect to find God's responses, since it is his purpose to restore us in our normal and spiritual

being into the perfect likeness of himself. In that realm we can detect instantaneous response to our worship and work and our prayers.

"Him that cometh unto me I will in no wise cast out." We know what that means. When a person whose life is outside the realm of God because of his sins, repents of those sins and believes in Christ, he expects instantly a moving out of the realm of sin into the realm of righteousness. The results of that change are instantly known to him and are progressively know to others.

When one is breaking under the burdens of life and hears God say, "Come unto me all ye that labor and are heavy laden," and recognizes that invitation as being from the Saviour, accepts it in good faith, he experiences a definite change in his whole physical being and can claim in sincerity the victory which the invitation promises. This is no idle dream or baseless hope, not even deferred hope.

When something happens in a man's life to enable him to glory in his infirmities, rejoice in tribulation, to experience a sense of gain through his losses, to see a light in darkness, to experience life in death, he knows that God is answering back.

It is every Christian's privilege to experience "the peace that passeth all understanding." It is a Christian's privilege to know through experience what Jesus meant when he said, "These things have I said unto you that my joy might be in you and that your joy might be full."

This poem illustrates this glorious truth:

"I sought Him where my logic led:
This friend is sure and right,
His lantern is sufficient light,
I need no star, I said.

"I sought him in the city square:
Logic and I went up and down
The market place of many a town
But he was never there.

"I tracked him out to the mind's far rim—
My valiant intellect went forth
East and West and South and North
But never came to Nazareth
Or found the holy one.

"I walked the world from sun to sun, logic and I,
But we never found a trace of him: I sought
him in vain—
Finally, back to the heart's little house I crept,
I fell down upon my knees and wept
And lo, He found me."

Denominational Evangelism and Training the Laity

G. S. Dobbins

Southern Baptist Theological Seminary
Louisville, Kentucky

Professor W. W. Sweet devotes the concluding chapter of his *Revivalism in America* to a discussion of the waning of revivalism. He quotes Bishop McConnell's apt illustration of the influence of climatic change. Why did the prehistoric mammoths become extinct? "There was a change of climate, and they all eventually died off. Of course, not all at once, but as the ages passed, they gradually disappeared." Professor Sweet gives this as essentially the explanation of the waning of revivalism. "As the social, cultural, and religious climate in America changed, the social, cultural, and religious institutions changed likewise." The level of education was lifted both in the leadership and in the constituency of the old-line revivalistic churches. Emotionalism and the critical mind are not congenial. Educational processes tend to displace sudden conversions. Sophistication and worldly competition in the great centers of population have created a psychology antagonistic to the näivete on which revivalism throve. The modern mind, Dr. Sweet thinks, has gradually become immune to the appeals of the spectacular evangelist. Modifications and adaptations of the old fashioned revival have been devised, and some for a brief period have had a show of success. But they have left largely untouched the great mass of people of both city and country who have apparently become too thoroughly secularized to be moved by any of these types of mass evangelism. True, the so-called hysterical sects, the "Holy Rollers" and "Nazarenes" and the like, still hold tent meetings and evangelistic services in store fronts that attract attention of the *hoi polloi*, but the intelligensia among the ministers and the church members denounce these underprivileged groups or sneer at them or smile upon them tolerantly. The day of rugged individualism, Professor Sweet thinks, is past. If this is true, he concludes, the day

of revivalism is over. Yet he recalls that Charles Sumner once remarked to Julia Ward Howe, author of "The Battle Hymn of the Republic," that he no longer was interested in individuals but only in causes. To that remark Julia Ward Howe replied, "God Almighty has not gone that far, yet." Again he quotes a brilliant historian and sociologist whose thesis in an important book was that the basic revival in the whole period of the revival of learning was the *revival of the individual.* Wrote Mr. Hulme, "Society . . . derives its life from individuals who compose it . . . the individual man remains forever separate . . . he is incapable of fusion. Individuality, the force of separate selfhood, is the most important fact in human life."[1]

Professor Sweet distinguishes between evangelism and revivalism, but he almost identifies evangelism in America, throughout the history of American Christianity, with revivalism. He would seem to imply, without stating it in so many words, that the wane of revivalism means the wane of evangelism, and leaves the reader with the unanswered question as to whether there can be successful evangelism if revivalism dies out. This is a question which we may well reconsider. Disappointed though we may have sometimes been with mass evangelism, may we hope for effective winning to Christ if dependence is attached wholly to individual work with individuals?

An alternative to the revival is *educational evangelism.* This strategy was early adopted by the evangelical denominations that stressed the importance of personal faith and its expression as prerequisite to church membership. The Sunday school became logically the chief agency of evangelism. The Bible was to be taught with one chief aim in view—the leading of those taught to a saving faith, followed by baptism and church membership, or the instruction and stimulation of those who had already made such a commitment, to become instruments in the winning af others. A review of the history of the International Sunday School Con-

1 Hulme, Edward M., **The Renaissance, the Protestant Reformamation and the Catholic Reformation in Continental Europe.**

vention and its successor, the International Sunday School Association, will reveal that the chief motivation of organization and teaching in the Sunday school was the winning of pupils to Christ. Since the great majority of those enrolled in the Sunday school who are not church members were children, the Sunday school's primary field of evangelism became the children of the church not yet confirmed or baptized. The Adult Sunday school movement reached and is still reaching a multitude of adults, but not many of them are unchurched. Thus the great mass of unreached young people and adults have been left all but untouched by the Sunday school.

Alongside the "low church" Protestant bodies have been in America the "high church" groups who continue to put more or less stress on the sacramental element in salvation. They hold that the children of believing parents, baptized in infancy, are brought into a saving relationship with Christ through the church. Later instruction of the chlidren leads to confirmation and to full church membership. Whatever the merits or the demerits of this position, the fact remains that it leaves unreached and untouched the masses of unsaved adults who have not come through this process.

If the old fashioned revival has lost much of its appeal and effectiveness; if evangelism through the Sunday school reaches principally the children and only a fraction of the total childhood population; if reliance upon the sacraments has been brought into serious question by modern thought and at best reaches only a limited number of the children of certain of the smaller evangelical church bodies; what hope is there for vital evangelistic impact on the vast and growing numbers of those outside the pale of any of these influences?

Do we not need to rethink the distinctions we have made between "mass evangelism" and "personal evangelism"? If it is a true evangelism, is there any such sharp distinction? The evangelistic appeal may be made to a group of people, as in the case of Peter's sermon at Pentecost; but observe that prior to the public proclamation there had been a considerable period of time spent by one hundred and twenty

persons in a face to face conversation with certain groups of nationals. A very definite example of individual soul winning is given in the instance of Jesus dealing with the Samaritan woman at the well; but following her transforming experience she testified with such effectiveness to her neighbors that many of them came to hear, to believe, and to testify concerning Jesus their faith that he was "indeed the Saviour of the world." There is a pseudo-evangelism that would practice the tricks of mass psychology upon a crowd in order to secure certain visible results, but this is easily recognized as spurious. Likewise there is a shrewd type of "salesmanship" evangelism, by means of which individuals have been beguiled into signing committal cards or otherwise making superficial confessions of faith, but this is equally counterfeit. Jonathan Edwards long ago stated that the very essence of religion "consists in holy affection." "True religion," he stated, "is a powerful thing . . . a vigorous engagedness of the heart." That one may sit with a group and come under the power of the gospel so as to be gripped and transformed through an experience of repentanc for sin and accptance by faith of the salvation offered through the grace and mercy of God in Jesus Christ is a fact beyond all question. That this experience occurs under the impact of preaching and in the company of others does not prevent it from being personal. If it were not personal and the act of committal was due to a hypnotic influence of the speaker or the influence of mass hysteria, the so-called "conversion" was false in its expression and untrue to the intent of New Testament evangelism. The same thing must be said of the individual who, in a face to face conversation, is misled into making a commitment lacking in the essentials of a true Christian experience.

Jesus preached to the multitude, and he dealt with individuals. It is doubtful if he ever saw the crowd as a crowd. He was intensely person-minded. From the crowd there came to him the individual for application of the proposal to his personal case. Two men heard the preaching of John the Baptist and came to Jesus with personal inquiry. Nico-

demus was no doubt acquainted with the public preaching and teaching of Jesus, for he sought him out for a personal interview. The rich young ruler had no doubt heard the mesage of Jesus, but came to him with the eager, personal question, "What must I do to inherit eternal life?" The disciples listened to the sermon on the mount, but when they came down into the valley they were faced with the desperate need of a single leper to be cleansed, of the centurion with a son to be healed, of Peter's mother-in-law, whose fever needed to be allayed, of the tormented demoniac to he brought to sanity. It was not the purpose of Jesus to win the gratitude and admiration of individuals in order that he might have a crowd to whom to preach; rather, he made his preaching the means of singling out individuals whom he could help and save.

The question which we confront is, What shall be the evangelistic strategy for our day? The answer seems to be emerging. It consists of at least three major elements: (1) bold, Biblical, Spirit-filled effective preaching and teaching; (2) the taking of the message to others where they are by those who have been stimulated and enriched by preaching and teaching; (3) the effective training and use of lay witnesses.

This evangelism for our day has gradually been taking the pattern of "visitation evangelism." At its best, visitation evangelism heavily underscores preaching and teaching. Admission is frankly made that the unevangelized will probably not be in our congregations and classes in large numbers. We shall therefore not preach and teach in order to bring to decision for Christ those who are not there or who have already made the decision. Rather, we shall preach and teach in order to prepare those who are already saved to go out emboldened and equipped to share the saving message with others.

That this strategy is winning is evidenced in several ways. First, there is the evidence of a renewed enthusiasm for evangelism. United Methodists are reporting their greatest fruitage in more than a decade. Dr. George H. Jones

writes: "Although the Methodist Church has had a special crusade program on during this quadrennium and 1946 was designated as the Year of Evangelism, and while 1947 was designated the Year of Stewardship, we have tried to follow up the good evangelistic work of 1946 . . . Our Southeastern jurisdiction brought more new members into the Methodist Church during the Year of Evangelism (254,118) than any other jurisdiction . . . A total of fifty-one districts out of the one hundred thirty-six exceeded their total membership goals, while nineteen districts exceeded their profession of faith goals and one hundred four districts exceeded their transfer goals . . . While 1947 has not been as productive of new members as 1946, because of the lessened emphasis on evangelism in deference to stewardship, the gains exceeded those of any other of the years listed in the study." The Committee on Evangelism of the Southern Baptist Convention reports: "For more than a decade, prior to 1943, we witnessed a gradual decline in evangelistic results. Taking the Convention territory as a whole, we had dropped to the alarming average of one baptism a year for every 27.6 church members . . . Your Committee, therefore, recommended to the 1944 Convention that a Southwide evangelistic crusade be conducted during the centennial year of 1945. The objective of this crusade was the winning of a million souls to Christ . . . While complete figures are not yet available, it is certain that we did not reach that noble objective . . . but we are certain that baptisms took a very encouraging step upward . . . Figures gathered by our Statistical Department at Nashville indicate over 275,000 actual baptisms . . . Add to these those won in other ways and through other agencies, and it is a conservative estimate that the organized hosts of Southern Baptists won in the neighborhood of a half million souls in 1945 . . . The 253,361 baptisms reported during the year 1946 was a decrease of 3,338 below the total of the 1945 Centennial Evangelistic Crusade." Mr. Porter Routh, Secretary of the Convention, writes that the 1947 reports will show a decided increase in baptisms over 1945 or 1946. In the minutes of the General Assembly of the Presbyterian

Church in the United States of America for 1947, the report on evangelism says in part: "Evangelism was given new life and new meaning by the action of the General Assembly in 1946. The churches across our country, small churches and large churches, found new hope and inspiration, new vision and courage when they were charged with the sobering responsibility of praying through and planning for the greatest united movement in evangelism which the Presbyterian Church has ever undertaken. There has been nothing like it since the days of Calvin and Knox. Within the New Life Movement is the spiritual dynamic of the Reformation. In potentiality it can be everything the church has been praying for . . . The response of the churches, laity and clergy, has gone beyond all expectation in a rebirth of evangelistic zeal and endeavor. There is much yet to be done, but we know now that what work has been done is not alone the work of man but the will of God . . . The spiritual and the practical preparation of the Church is seen as the first great essential. The plan calls for the training of 100,000 lay workers in personal evangelism. This is simply the timeless New Testament method of face to face witnessing. This does not preclude other ways, such as pulpit and group evangelism. New Life must come to and through every organization that meets under church auspices." From the Year Book of the Evangelical and Reformed Church we take this enheartening excerpt from the report on evangelism: "Taking the thirty-four synods into the picture, we note that while in 1944 two synods suffered decreases in membership, in 1945 every synod showed a net gain. Evidently *some* congregations were out to win new converts to Christ and his church. The painful facts are that four hundred fifty-five congregations (one-sixth of our congregations) did not have one single accession (by confirmation, transfer, or renewal) in 1945; and that twelve hundred fifty-three congregations (a little less than one-half of our total number) showed no net gain in 1945. Breaking down these figures further, the startling revelation is that in the first instance 112,385 church members were entirely *inactive* in

winning others, while in the second instance 309,491 members did not increase the membership roll of their churches by *one new recruit for Christ.* Is there a need and place for *evangelism* in our Church? Yes! What we want above all else is an evangelistic spirit which will inevitably produce MORE and BETTER CHRISTIANS. The church grows by accession as well as by character. We want both *quantitative* and *qualitative* Christians. To that end let us carry on a continuing and sustained evangelistic emphasis and endeavor. Perhaps 1946 and the ensuing years will have a more pleasing statistical story to tell us."

Back of the fruitage of all evangelism thus indicated by these representative reports is a still more significant thing—recovery of respect and enthusiasm for evangelism. Dr. Goodall once said that a noun is known by the company it keeps, and evangelism during the past quarter-century fell into bad company. Now this noble word is recovering its dignity and need no longer be used with a sense of depreciation or apology. We are coming to realize again that evangelism connotes that which is highest and best in Christianity, in the life of the churches, in Christian teaching, in the training of church members, in the living of the Christian life, in the inter-penetration of all areas of life with the saving gospel of Christ.

Perhaps the most important of all gains has been in the rediscovery of the place of lay men and women in evangelism. Laymen are coming to see that the business of witnessing is not professional, that it is not confined to the walls of a church, that it is an every day matter of every day life. In a recent issue of the (Chicago) Divinity School News there is a remarkable story of a minister who, during the war years, turned to work as an inspector in automobile shops. He writes: "I hoped to find out if my preaching of the last thirty years had carried over in the places where laymen work. I wanted to discover just how much the church was contributing to the well-being of society." His discoveries were in the nature of a rude awakening. For instance, he relates that one evening a man in the shop died

suddenly of a heart attack. "The men gathered around to see the body, and for hours the shop buzzed with talk. I thought that this would be a good opportunity to find out if funeral sermons and sermons on the next life with rewards and punishments had influenced laymen. I decided I would start conversations with the men as I went around the shop inspecting their work, trying to find out if they were thinking of this man as still living, as being in heaven or hell somewhere in the universe. Did they think of the man as being, right now, in some judgment hall where the Great Judge sat on the throne? So far as I could discover, no person thought of the man as still living. Heaven, hell, salvation, atonement, eternal life, judgment, and rewards and punishment beyond the grave were not in their vocabulary. The dead man was finally and completely dead for them." Here are his conclusions: "1. If the church has influenced or is influencing the layman and industry, the extent of its influence is infinitesimal. 2. The church must invent techniques by which it can measure the results of its work. It can, of course, measure advance in scriptural knowledge and in theology. Now, it must learn to measure its members' advancement in justice and mercy and humility before God. The church must make graphs of the growth of love among its members. There is no Christian virtue of which I can think but can be measured. The church is a machine which works seven days a week, but nobody goes out to see what comes out of the hopper. 3. I think that the failure of the church to influence contemporary life is due to its withdrawnness. Its pastors for centuries have been withdrawn from the world in which the layman lives and works. The books the minister reads are written by people who are withdrawn. The professors who educate him and shape his mind are withdrawn and have been for a millennium. The people who write our Sunday school lessons are withdrawn from the layman's world. The separation has been carried so far that it has become difficult for the church to influence contemporary society. The emotional distance I had to travel to adjust myself to lay society surprised me. 4. When

church and state were separated, and when religion was separated from business, science, and education, the church was throwing away its chances to help society. It was also throwing out all the causes of martydom. If and when the church enters once more the world of the layman, the fires of persecution will once more be lighted."

We are made keenly aware that if evangelism is to be carried on by laymen for laymen, if the church is to reach the unreached with a vital message, we must recapture the inwardnes of Christianity, we must preach and teach it in its original intent and with its primal power to save. "Salvation" must be made more meaningful, more practical, more experiential, more life transforming. Evangelism began outside the walls of churches; it then became too much confined to these walls; it must now break out from these walls, into home life, into community life, into the schools, into the social life of the people, into industry and business, into politics and world affairs. When men see that the gospel of Jesus Christ actually saves in all the areas of life, and keeps that which is saved for this life as well as for eternity, they will go about under compulsion to share with others that which is too precious to keep for themselves. The preacher will be the leader in this crusade, the teacher will be the helper of his learners, the church will be the organization of regenerate men and women seeking to save that which is lost by the power of Christ in lives of regenerate men and women expresing itself through the individuals who will ultimately constitute a saved society. Is not this the Great Revival for which we yearn and pray and for which we should be willing to pay any price?

The Wrath Of God

By T. C. Smith

Instructor in New Testament
Southern Baptist Theological Seminary
Louisville, Kentucky

The expression "Wrath of God", because of its strange and inexplicable features, presents no end of difficulty even to the most careless reader of both Old and New Testaments. Does this "Wrath of God" mean that God cherishes resentment against the wicked and in order for a reconciliation to be effected between God and man, God must be pacified in some way? Is the anger which is found in man an analogous expression to that which is found in God? Does God at certain times lay aside His love and act similarly to a man who has lost his temper? Is this expression to be viewed in a purely impersonal way? It is impossible to answer these questions without first of all making an attempt to discover the origin of the expression and the meaning that follows throughout the Old and New Testaments.

A SUGGESTED ORIGIN

Rudolph Otto, in his book, *The Idea of the Holy*[1], which is an inquiry into the non-rational factor in the idea of the divine and its relation to the rational, provides a possible origin for the conception *orge theou* (wrath of God) among primitive people. He begins with a numinous feeling which is a unique apprehension of a Something, whose character at first has little relation with rational, moral, or ethical qualities but later becomes surcharged with the greatest and highest ethical and rational significance.

The primitive form of this creature feeling is the *mysterium tremendum,* the feeling of awe and fear of what is incomprehensible, the feeling of something uncanny. The feeling ascribes a property to its object which plays an important role in the religious history of man. That property is *orge theou* (wrath of God). The *orge* is the *tremendum,* the tremor feeling itself, experienced and portrayed as an-

alogous to the irrational passion of an angry man. Forces in nature such as lightning, volcanic eruptions, thunder, earthquakes, storms, and plagues are regarded by primitive man as violent outbursts of angry gods.

A STUDY IN HEBREW LITERATURE

It is quite apparent from numerous passages in the Old Testament that *orge theou* possess something of this primitive quality. After a careful consideration of these references Rudolph Otto concludes:

> There is something very baffling in the way in which it 'is kindled' and manifested. It is, as has been well said, 'like a hidden force of nature,' like stored-up electricity, discharging itself upon any one who comes too near. It is 'incalcuable' and 'arbitrary.' Any one who is accustomed to think of deity only by its rational attributes must see in this 'wrath' mere caprice and wilful passion.[2]

For the most part the capricious, arbitrary, and passionate anger of Yahweh is limited to the earlier portions of the Old Testament; however, there are recurrences in the more advanced stages of the history of the religion of Israel. Some of these passages resemble the conception of the Greek god Zeus who scattered his thunderbolts and sent strife on the Greeks and barbarians to inspire men with an untiring love for war and battle.[3]

In the burning bush epiphany one of the first characteristics of Yahweh which Moses experienced was His anger (Exodus 4:14). In addition to this reference there are no less than four other places in the Pentateuch where inexplicable rage is poured out on the people of Israel from Yahweh.

Yahweh's anger was kindled against Israel to such a degree when they made the golden calf that he was about to destroy them all. Moses intervened and reminded Yahweh that the Egyptians would enjoy this (Exodus 32:10f). In Numbers 11:1-10 fire was sent from Yahweh to consume the people because of their murmurings. Moses recoiled from

this outburst of capricious anger and rebuked Yahweh for such a demonstration.

Angered by Korah's rebellion Yahweh destroyed with a fire and earthquake Korah, his household, and two hundred fifty followers. The following day the people murmured against such destruction and slaughter, and Yahweh was angry again. This time Aaron was forced to burn incense as an atonement to cause the wrath to cease. The wrath did not cease until 14,700 had died from a plague (Numbers 16:1-50). While the Israelites were in Shittim, idolatry with its attendant immorality became rampant in the camp of Israel. Yahweh's anger was kindled against the people and he demanded a restitution by the killing of the leaders in the movement against him. Phinehas killed a man of Israel and a Midianite woman to avert the wrath. Yahweh's anger ceased, but not before 24,000 had died from a plague (Numbers 25:1-13).

Irrational anger displayed by Yahweh was vividly portrayed in David's reign (II Samuel 24:1). In his anger Yahweh moved David to take a census of the Israelites, and yet afterwards inflicted grave punishment on the nation because of it. A later Chronicle, representing an advanced stage of thinking, attributes the census taking to Satan's suggestion. The story in II Samuel is comparable to the primitive idea of anger of demons injuring the mind of a sinner so that he was unable to identify the sin he had committed against the gods.[4] Uzzah thought he was doing a good deed in preventing the ark from tumbling over when the oxen stumbled and for no understandable reason Yahweh's anger was kindled against him and killed him (II Samuel 6:6, 7).

In the foregoing passages it is thus readily recognized that *ogre theou* was not always considered as due to a particular sin in Israel.[5] It had a natural affinity with lightning, earthquakes, and plagues. Yahweh's wrath was conceived as resembling the bad temper of man.[6] It was only by a gradual process that Israel was able to comprehend the distinction between natural phenomena and the divine

nature. Israel was accustomed to attributing any strange and catastrophic event in nature to the direct act of Yahweh, but this calamity was not always regarded as a retribution for sin committed by the people. As a result God's moral character was imperfectly realized.

I. Eighth Century Prophets

Passing from the primitive portions of the Old Testament to the eight century prophets, we see a profound change in the idea of the *orge theou.* These new envoys of Yahweh were radically different from their predecessors in the content of their messages.[7] Though they may have spoken in such a way as to convey the idea that they shared the *nomadic ideal,* they did not revert to the primitive notion of the wrath of God.

The prophets, in emphasizing the ethical qualities of God, stressed the moral character of His anger. They rationalized the *orge theou* by teaching that the distressing circumstances of life were not caused by irresponsible anger but by the outraged justice of God.[8] If a disaster occurred, it was because there was a reason. The punishment of Israel was not due to irrational causes but was based on a moral and logical necessity. A purifying fire of calamity was sent to make a sin-degraded people holy. Instead of explicitly rejecting the numinous sense of the wrath of God the eighth century prophets tempered it with pity, love and mercy.

They no longer retained the belief that the forces of nature were an expression of God's anger, but an enemy nation became the instrument of wrath (Isaiah 10:5). When the Assyrian power was about to crush the Northern Kingdom and the outlook for Judah was anything but hopeful, Isaiah proclaimed Assyria as God's rod of anger. His conception of the *orge theou* was morally linked with his idea of the divine government of the world. The wrath of God was demonstrated against Judah by oppression from the nations because they had sinned against Yahweh and committed social injustices (Isaiah 10:1-4).

II. The Seventh Century Prophets

Nahum, who wrote in Judah about 612 B. C., seems to have belonged to a group of prophets who reverted to the nomadic tradition which preceded the eighth century prophetic movement.[9] He could not quite understand why Judah deserved misfortune. Because of his acceptance of this nomadic tradition, he described God as one who was filled with rage at the distress the Assyrians had inflicted upon the land. Though Nahum mentioned the goodness of Yahweh, he did not imply that Nineveh was to be a recipient of it. His message was colored with the pride of a true Hebrew when he asked, "Who shall stand from the presence of His anger?" (Nahum 1:3). His conception of God's anger borders on the unethical and primitive belief. Habakkuk, a contemporary of Nahum, believed that wrath could be tempered with mercy as Hosea and Micah contended (Habakkuk 3:2).

Zephaniah began his prophecy with the Day of Yahweh. He defined this day as one of wrath (Zephaniah 1:15-16). Unlike his contemporary Nahum, Zephaniah proclaimed the wrath as a universal judgment. This day of wrath was viewed as being eschatological but not too far removed from the present. Those who kept the ordinances of God could escape this day of wrath (Zephaniah 2:3).

III. Prophets of the Exile

Jeremiah was convinced that the devastation of the land of Judah was a consequence of *orge theou* (Jeremiah 4:26). A manifestation was definitely deserved because of the idoltry of Judah (Jeremiah 7:20-26). It was the conviction of Jeremiah that God dealt with individuals and nations according to His sovereign power; not arbitrarily and capriciously, but in a manner which they deserved. The moral force of the wrath of God was a purging element to bring about a redemption of the people of God, and the reign of righteousness. For the most part Jeremiah holds to the teaching of the eighth century prophets on the meaning of the wrath, but there are places where the numinous is mingled with the rational and moral.[10]

Occasional echoes of the primitive conception of the *orge theou* are discovered in Ezekiel (Ezekiel 20:8, 21). However, as a rule he followed the prophets who were far advanced in the moral and ethical conceptions of God. He considered the anger of God as a punishment for idolatry (Ezekiel 5:13; 7:8).

IV. The Interbiblical Period

In the period between 200 B. C. and the appearance of John the Baptizer, the Hebrew literature taught that suffering, sickness, and calamity were marks of divine retributive justice. All these evils were demonstrated against the wicked, but the righteous enjoyed prosperity. Though this view was contradicted by the experiences of life, it was upheld as a fundamental truth.

The author of Wisdom of Solomon presented the *orge* of God as a chastisement to the righteous and a condemnation to the unrighteous (11:9). In Wisdom 11:15-16 the wrath of God was identified as retribution for sin. Baruch showed that the *orge* was aroused by sinning against God (1:13). In the Apocrypha *orge theou* is regarded as already present or historically in the process of coming without delay (Sirach 5:7; 7:16).

The Book of Jubilees, a second century B. C. work, described the *orge* as manifested on a certain Day as Zephaniah proclaimed (24:28, 30). Enoch defined this Day as the final Judgment Day (90:18; 91:7).

A STUDY IN THE NEW TESTAMENT

John the Baptizer made "the coming wrath" (or "about to be wrath") the kernel of his warning to the people in preparing them for the coming of the Messiah. He anticipated a sudden judgment which was about to be demonstrated on all the wicked, Jew and Gentile alike, with the advent of the Messiah. The background for this idea of John was found in the contemporary Jewish thought and teaching. The Jews were expecting the vindication of God's people which would be accompanied by a fearful judgment on the

wicked.[12] The wicked were the enemies of Israel.[13] If some of the Jews were deficient in piety, some believed that this deficiency would be supplied by the merits of Abraham. There were a few who believed that the Day of Judgment would be against those who did not keep the law, whether Jew or pagan, and the number to escape this judgment would be very small (II Esdras 7:37-60).

Matthew and Luke both record John's message on the "coming wrath," but Matthew states it as directed against the Pharisees and Sadducees while Luke has it spoken to the public. John probably spoke it in the presence of all. He may have thought that they were considering his baptism as a means of escaping the impending judgment. The Sibyl taught that the anger of God could be averted by washing the body in ever-flowing streams.[14] John did not want his hearers to think that his baptism was a magic sacramental rite[15] by which one attained forgiveness of sins and safety before the coming judgment of wrath, so he commanded "fruit worthy of repentance."

It is significant to note that Jesus portrayed the positive character of God and did not accept the contemporary idea that God possessed anger. If certain parables[11] which are indirect allusions to God be pressed, the anger of God may be discovered in them. However, no one would be justified in such a procedure. Jesus emphasized the love, mercy, pity, and grace of God. The popular conception that calamity was sent by God as a punishment for sins was repudiated by Jesus (Luke 13:1-5).

Orge with the substantive *theou* appears only one time in the Gospels (John 3:36). The author of the Fourth Gospel sought to avoid as much as possible the association of *orge theou* with the teaching of Jesus. The concept must have been too firmly rooted in the tradition for him to reject it.[16] While the Baptist interpreted the Wrath, as has already been shown, in terms of a great judgment on all the wicked before the advent of the Messiah, the author of the Fourth Gospel considered it not as a direct judgment of God, but a condition self-imposed by man. Faith and unbelief

are the two factors which determine whether a man will be in a condition and state of eternal life or *orge*. This faith or unbelief is directed toward the Son. The durative aspect of the condition of wrath is clearly emphasized by *menei* (abides) the present tense and not the future as Theophylact reads.

In the Apocalypse of John there is a shift from the conception of *orge theou* as the present abiding condition of alienation from God to a definite emphasis on future retribution for those who have rejected Christ. Six references to *orge theou* occur in the Apocalypse and all of them are eschatological in meaning (6:16-17; 11:18; 14:10; 16:19; 19:15.)

What is the teaching of the apostle Paul concerning *orge theou?* No statement of his meaning in the use of this expression should be accepted, unless, first of all, certain facts are considered. It is very obvious that he did not understand *orge* in a strict anthropomorphic sense because he nowhere used the verb *orgizomai* (to be angry) with God as the subject. Yet on the other hand, as C. H. Dodd observes,[17] Paul used other verbs which are treated as personal atitudes of God to men. He proclaimed the *agape* (love) of God (Romans 5:8) and also that God loved us (Ephesians 2:4; II Thessalonians 2:16). He emphasized the *charis* (grace) of God (Romans 1:7) and used the verb *charizomai* (to favor) (Colossians):13; Ephesians 4:32).

This omission of the verb *orgizomai* calls for some explanation. It is found no less than nine times in the New Testament but never occurs with God. But the fact that the verb was used frequently with God as subject in the Old Testament ought to make us hesitant about concluding that Paul's meaning of orge was equivalent to that in the Hebrew tradition.

A second fact to consider is the limited number of times the expression *orge theou* appears in the Pauline epistles. Paul expresses the concept in only three places (Romans 1:18; Collossians 3:6; Ephesians 5:6). In addition to these, five examples of *orge* with the article are discovered (I Thes-

salonians 2:16; Romans 3:5; 5:9; 12:19; 13:5). Lightfoot[18] and Dodd[19] call this the absolute use. The remaining examples with or without the article[20] are used in "a curiously impersonal way."[21]

I. The Personal Use of Orge by Paul

In Romans 1:18 the wrath of God is shown in its actual operation in society and not in an eschatological sense as some contend.[22] There is no indication whatever of a future and final judgment in this verse, but the wrath is revealed before our eyes. Paul used the present tense of the verb to denote a present progressive reality.

Paul traced the source of this *orge theou* which was already working in pagan society to a perversion of the innate knowledge of God (Romans 1:18-32). This section of his epistle appears to be a summary statement of The Wisdom of Solomon, Chapters 13-14, which was Jewish missionary propaganda in the Dispersion and was used by the synagogues to show that the existence of God could be inferred from the world of nature.[23] This apologia was probably used for two purposes. It caused the Jews to praise God because they were not like the Gentiles and at the same time it was used to encourage the Gentiles to become proselytes to Judaism.

Paul in following this stock homily of the synagogues, recognized that natural religion was a characteristic of human nature. The pagan had no excuse to offer for a lack of knowledge of God. He had revealed his *dunamis* and *theiotes* to man in the created universe. Man knew God but refused to act on the knowledge he had received. As a substitute for God the heathen turned to futile speculations about Him and formed a false religion. The Graeco-Roman civilization succumbed to the folly of changing the *doxa* of the incorruptible God into the image of corruptible man (Romans 1:23).

This obscuration of their innate knowledge of God entailed the essential consequences named in Romans 1:24-32.

A deviation from the true view of God led to a lack of religious and moral life in the heart. Paul depicted a dark, grim, and repulsive picture of the pagan world with its deluge of moral disorders effected by man's alienation from God. The apostle did not threaten the evil heathen society with destruction by an invading army from Babylon and Assyria, nor did he frighten the people with a Day of Judgment which was so often the teaching of the prophets, but he called his readers' attention to the nemesis prevalent in the facts of the world before them. Paul realized that the retribution of sin was at work in the moral pollution of pagan civilization. Dodd summarizes the teaching of the passage in Romans under discussion in a very excellent manner:

> The vices of paganism, with their natural and inevitable concomitants, are themselves the nemesis of the fundamental error of taking up an irreligious attitude to life, in spite of the knowledge of God which is native to the human mind.[24]

It is evident from the foregoing picture of pagan society though Paul retained the concept *orge theou*, he did not do it "to describe the atitude of God to man, but to describe an inevitable process of cause and effect in moral universe."[25] The nemesis of sin is the revelation of the *orge theou*. Since Paul attributed to God the highest terms of moral personality, he nullified the primitive conception of *orge theou* with the meaning of irrational passion and inexplicable rage. The wrath was a process in the divine government of the moral universe.

The refusal to worship God caused man to fall under the power of evil. This in turn, according to Paul, brought on alienation from God as a harvest of what had been sown. The writer of the Epistle to the Hebrews said, "It is a fearful thing to fall into the hands of the living God" (10:31), but Paul showed what a tragedy it was to fall out of the hands of the living God and be alienated in a world of sin (Romans 1:24-32). When man is led away from God by sin, he is no longer capable of employing his power of spiritual dis-

cernment and brings on himself the self-operation of wrath. John Oman has said that

> Sin is the attempt to get out of life what God has not put into it. Necessarily it is a hopeless and calamitous warfare, in which the blows are not light and the falls not soft. . . The experience of God's wrath is overwhelmingly calamitous, not as anger, outside of the moral order, but as the essential nature of its working.[26]

Paul in Colossians 3:6 warned the Christians that carnal impulses incited alienation from God and brought on sin and retribution. In Ephesians 5:6 he exhorted his readers never to permit anyone to deceive them by empty words concerning the eternal facts of the unknown terror of sin, of the inevitable law of retribution, and of the dread reality of divine wrath.

II. The Absolute Use of Orge

When *orge* appears with the article in certain instances in Paul's epistles, it conveys an absolute meaning which is equivalent to a proper noun. There are differences of opinion among the scholars concerning the meaning of the closing part of I Thessalonians 2:16. Some contend that it is a marginal gloss writen after the tragic days of the siege of Jerusalem in 70 A. D.[27] This view has very little support because more information would have been added to describe the situation in Jerusalem. Others recognize the verse as being purely eschatological.[28] Various other explanations of the orge mentioned here have been as follows: the famine of 46-47 A. D., civil wars of 44-46 A. D., and the decree of Claudius Caesar in the expulsion of the Jews from Rome, 49-50 A. D.

These interpretations appear to have been made by men who still look upon the *orge* in its personal and absolute meaning as a demonstration of some catastrophic event in nature which will bring fear and terror upon its receipients. What is this divine judgment of which Paul speaks? Has it already come upon the Jews?

In the Testaments of the Twelve Patriarchs (Levi. 6:11) a sentence similar to that found in I Thessalonians 2:16b occurs in which the *orge* had actually arrived upon the men who had defiled Dinah, the daughter of Jacob. The verb *ephthasen* is a gnomic aorist which expresses a general truth, and can be translated as "has arrived" or "arrived." The original meaning of the verb is "anticipate," but in the New Testament in all except one place (I Thessalonians 4:15) it has the meaning of "arrive."

The wrath was a reality at work even among the Jews. No one had to be endowed with an abundance of prophetic insight to see that the Jews were already under divine retribution. This verdict set forth by Paul was prompted by his irritation with them. He had been oppressed in Corinth by the persistent atempts of the Jews to block his Christian propaganda. Paul felt morally certain that the Jews had at last incurred the law of sin and retribution by their irreligious atitude toward life by the killing of prophets, rejecting Christ, and demonstrating an antagonistic spirit toward his own preaching of Christ. The *orge* is the alienation of the Jews from God caused by their opposition to his purposes.

The King James version on Romans 3:5 reads "Is God unrighteous who taketh vengenance?" The verb *epiphero* is never found to mean "to vent one's passion on" or "to take vengeance." Ronald Knox translates the verse in this manner, "Does that mean that God does wrong in punishing us for it?" The attributive participle which is equivalent to a relative clause may possess the subsidiary idea of cause, condition, purpose and concession.[29] In view of this the verse could probably be translated "Is God unjust because he directs the wrath?" It is hardly possible that Paul was here describing an attitude of vengeance of God, but rather assuming that God directs the process of retribution.

Paul did not leave his readers without hope of being saved from the process by which sin brings its own retribution (Romans 5:9). How could man who was immersed in the darkness of superstitution and immorality find a sense

of guilt? The recovery of the general knowledge of God was impossible, because the idea was covered with sin and perverted. A new element of life was essential in order to invigorate the conscience and produce a reaction of the moral sense against existing evil. This need of man was supplied through Christ who offered salvation. The wrath which pronounced doom on a sinful world was averted through Christ.

The apostle quoted from the Old Testament to support his belief that vindication belonged to God (Romans 12:19, quoted from Deuteronomy 32:35). He warned his readers against retaliation because a principle of retribution was inherent in the moral universe. The moral order was fully capable of taking care of itself without the intervention of the feeble attempts of man to uphold it. Ronald Knox makes this translation, "Allow retribution to run its course."

The judicial meaning of *orge* which is found in the works of Strabo,[30] Aeschines,[31] and Aristophanes[32] occurs also in Romans (13:4-5). Here Paul regarded the civil authorities as those who were to enforce just retribution on the wicked. His readers were not supposed to have a part in the retributive system, but they were to submit to civil regulations which served moral ends. Paul introduced the doctrine that the civil government was a servant of God because it was the agent of the wrath. The civil government was ordained by God and the administrator of the wrath was an administrator of God.

III. The Impersonal Use of Orge.

In addition to the personal concept *orge theou* and the absolute idea of *orge,* Paul also used *orge* without the substantive *theou* and with or without the article to indicate an impersonal use. Following his indictment of the pagan world in Romans 1:18-32, Paul immediately began the delicate task of denouncing those who would enthusiastically applaud his denunciation. Ronald Knox[33] thinks the "whoever thou art" must refer to both Jews and Gentiles. The context of the passage would indicate that only Jews are meant. Paul did not adhere to the common assumption of the Jews that

the chosen people would escape judgment and participate in the blessings and joys of the coming age. He condemned the unfaithfulness of the Jews more severely than he had the Gentiles in view of the fact that they possessed the logia of God (Romans 3:2).

In Romans 2:5 the apostle warned the Jews that because of their stubborness they were storing up *orgen en hemera orges* ("wrath in the day of wrath"). The retributive justice of God was piling up on the Jews because they did not prove to be faithful to the revelation of God which they had. Traditionally, there were eschatological implications in the phrase "in the day of wrath," but not in the way Paul was using it. God did not reveal His wrath to the heathen in the process of history and to the Jews on a certain day in the future. It is reasonable to assume that Paul used "in the day of wrath" to catch the attention of Jewish readers who were conscious of a Day from the teachings of the prophets, but his interpretation of the Day was the present process in history. C. H. Dodd, in defending this position, says:

> The description of rewards and punishments which follow shows that Paul has in view the traditional Day of Judgment, when the revelation of the wrath will be complete. This is in accord with the eschatology which primitive Christianity inherited from Judaism, and his Jewish hearers would recognize it at once. But, for Paul the Christian, there was no sharp line between this future consummation and the experience of the present.[34]

The *Age to Come* of Jewish hopes and fears had already dawned as far as Paul was concerned. Other impersonal uses of *orge* by Paul are found in Romans 4:15; 9:22; Ephesians 2:3; and I Thessalonians 1:10; 5:9.

From this study of the Old and New Testaments along with the Hebrew literature in the period between the Testaments, it is evident that there are changes in meaning as God is defined in higher terms of ethical personality. The evidence is conclusive in the primitive portions of the Old Testament that God is depicted as one who cherishes re-

sentment against the wicked and must be pacified before His anger is checked. When God is revealed as one possessing higher ethical qualities, the primitive notions fade into the background and His mercy brings relief to man. The wrath of God is viewed as being deserved because of sin. Catastrophic events in nature no longer regarded as instruments of His wrath, but an enemy nation is substituted.

In the New Testament the Apostle Paul eliminates the anthropomorphic treatment of the concept *orge theou* and considers it as the inevitable law of sin and retribution. The wrath is not so much the direct act of God as the terrible progress of evil in society. Paul does not follow the teaching of the prophets in threatening the people with an invading army as a manifestation of wrath, nor does he console the Jews by saying they will escape the wrath. All who are alienated from God, Jew and Gentile alike, are under the law of sin and retribution. "For whatsoever a man sows, this also he shall reap" (Galatians 6:7). This wrath is constantly being revealed. The future Day of Wrath and Judgment toward which the Jews looked was already upon them because of their rejection of Jesus.

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Some Results of Early Baptist Indian Missions, 1801 - 1861

James W. Moffitt

Furman University
Greenville, South Carolina

A study of Indian missions will reveal that the early Baptist missionaries were pioneers in bringing Christianity and civilization to the Indians of the Five Civilized Tribes,[1] and that they came to these Indians as their friends and neighbors—manifesting unusual heroism and devotion and giving their lives in an unselfish service to the Red Man. In doing this, it was necessary that the missioary identify himself with the Indians with whom he was working. This called for the missionary to give himself—physically, mentally, and spiritually—to his task; and this most of them did.

Most of the Baptist missionary work was carried on through organized mission agencies from fixed centers, such as the Foreign Mission Board of the Baptist General Missionary Convention at Philadelphia and Boston, the American Indian Mission Association at Louisville, and the Board of Domestic and Indian Missions of the Southern Baptist Convention at Marion, Alabama.

The principal emphasis of the Baptist missionaries—Duncan O'Bryant, Joseph Samuel Murrow, Evan Jones, Jesse Bushyhead, Ramsey D. Potts, Lee Compere, and others—was placed upon the oral preaching of the Christian religion; consequently, evangelization, not civilization, was their chief aim.[2] With rare devotion to their calling they founded churches and mission stations, won natives to acceptance of Christianity, and led them to live better lives.

The missionaries conferred other benefits upon the Indians also. Their contribution to the study of native languages should not be overlooked. Placed among a people whose languages had never been reduced to writing, they performed this tremendous task in the interest of the missionary program and at the same time added much information to comparative linguistic study. With rare adaptability they utilized the discovery of Sequoyah in their work

among the Cherokees. Among the other four tribes H. F. Buckner, John Davis, and others reduced the native dialects to writing. They also wrote books, pamphlets, and text books for use in the Indian schools. The services which the Baptist missionaries rendered in providing a native literature, both religious and secular, are inestimable.

The missionary faced difficult problems in connection with the work of translation and printing. Although he considered the translation of the Bible, hymns, and other Christian literature as one of his most important duties, such work could not be done hastily, for it required that the translator have, not only an accurate knowledge of the language, but also a feeling for the language, which could come only out of a knowledge of the emotions and thinking of the people among whom he was working. The translation of abstract Christian terms, such as *salvation* and *holiness* presented difficulties to the missionary when there were not native words to convey such ideas. To these difficulties should be added those of securing presses and type and labor for the actual job of printing, some of which was carried on at mission stations and some at mission headquarters in the East. After portions of the Bible were translated there was also a need for hymns and devotional books and other publications, such as *The Cherokee Messenger* and text books for the schools.[3] Still another problem which needed solution was whether to use the English language or the various Indian languages. Some of the printing was done in English and some in the Italian languages, as there was a question in the minds of some of the missionaries and also of the members of the mission boards as to whether it was better for the missionaries to speak and teach in the Indian tongue or to teach the Indians to speak and read in the English language.[4] Baptist missionaries at different times and at different localities used both the English language and the Indian languages. The native Indians rendered an important service to the missionaries in acting as interpreters and in aiding in the work of translation. Considering all of these difficulties, we are impressed with the Scripture portions,

books, tracts, and pamphlets that were translated, published, and distributed by the hundreds in connection with Baptist missionary work among the Five Civilized Tribes. Thus, materials were provided for the use of churches, schools, and individuals, to aid the Indians on their road to the acceptance of the white man's religion and civilization.[5]

Next to the preaching of the Gospel and the translation and printing, the founding of schools ranked high as an important medium of missionary endeavor. Although American Baptist missionaries did not place the principal emphasis upon the school as an evangelizing agency, yet they established schools for the training of Indian Christian workers who might in turn labor intelligently among their own people, and who were eminently successful in that phase of their work. The influence of the missionaries was increased after the founding of mission schools. Particularly was this true in connection with the Valley Towns and Tinsawattee schools among the Cherokees in the East, the Cherokee Female Seminary in the West, the school at Withington among the Creeks in the East, the Choctaw Academy in Kentucky, and the Armstrong Academy among the Choctaws in the West. Placed as they were at strategic points and educating some of the finest minds among the youth of these tribes, they made a definite contribution, not only to the Christianizing of the Indians, but also to their advancement in both the cultural and practical subjects.

Since the manual labor plan was used in a number of the schools, the boys and girls were taught not only from books, but were instructed also in the practical arts, in farming, and in domestic work. In a treatise on the mission schools in the East, one writer stated that it was "the most significant feature of religious development" during the years between 1815 and 1830.[6] The mission schools conducted by the Baptists and other denominations in the West largely laid the foundations for an educational system in Indian Territory and were the best schools of which we can find trace during this period in the early history of education in what is now Oklahoma.

Since many of the pupils in the mission schools were boarding pupils, the missionaries had an opportnity to demonstrate the principles of Christian living. Better ethical living and higher moral standards were some of the lessons which the pupils took back with them when they returned to their homes and home communities.

The missionaries, realizing that it would be necessary to have a native leadership in the fields both of religion and government if the Indians were to be fully Christianized and civilized, spent much time in giving advanced training to certain promising youths, who later became leaders in their tribes. Many of those who were educated at the mission schools became preachers and interpreters; many became chiefs or held other important positions in their tribal government. Among these were Lewis Downing, Chief of the Cherokees; John Jumper, Chief of the Seminoles; and Peter Folsom, a District Chief of the Choctaws. The missionaries did not confine themselves to working among those whom they considered potential leaders, but devoted themselves to the task of training all who would come under their influence.

Another advantage which accrued to the Indians among whom the Baptists labored was an improvement in their social conditions. In spite of the presence of other white people who indulged freely in the use of intoxicating liquors, the missionaries sought, partly through the organization of temperance societies, to restrain the Indians in the use of strong spirits. In addition, the social condition of the Indians was improved by the development of national unity. The missionaries did not approve of some of the Indians' superstitions; they did, however, try to build upon his native culture and thoroughly imbued him with a spirit of patriotism and loyalty to his government. They also endeavored to prepare him to cope with the white man in both economic and intellectual fields, encouraging him to protect his own interests.

One phase of Baptist missionary activity among the Five Civilized Tribes was that of medical missions. An outstand-

ing medical missionary was Dr. Alanson Allen, who was sent out by the Baptist Board of Missions in 1835 to work among the Choctaws in the West. Although he was not able to devote all of his time to giving medical treatment because some of his duties were educational, he did make a valuable contribution to the health and welfare, not only of other missionaries but to the Indians as well, in his work as a physician—particularly during an epidemic of smallpox.[7]

After two generations of endeavor, the Baptist missionaries could proudly point to their work. Many had learned to read and write; many had been educated not only in the cultural arts but also in the practical; many had learned useful handicrafts and skills; native leaders had been developed; a native literature had been provided schools and churches had been establishd. The acceptance of Christianity by many of the Indians had brought about a better social order.

An early-day missionary of another denomination, in 1861, stated, in reporting upon religious conditions in the Choctaw Nation, that the Choctaws had become a Christian nation by the time of the Civil War, in the usual acceptance of the term. He wrote that Christianity was the only religion which the Choctaws knew; that from one-fifth to one-fourth of the Choctaws were members of the different churches that Sunday observance was general; that sessions of the Council were opened and closed with prayer; and that no man was considered competent to be a witness who did not recognize the existence of a Supreme Being.[8]

During this same period three missionaries working under the American Board of Commissioners for Foreign Missions in the Cherokee Nation concurred in the opinion that the Cherokees considered themselves and should be recognized as a Christian people. This report stated that some of the Cherokee laws recognized Christianity as the religion of the Nation; that no one who denied the existence of God or a future state of reward and punishment could hold public office in the Nation; and that the Cherokee law required all public school teachers to have the Bible read

in their schools daily and, when they were prepared to do so, they were requested to pray daily in their schools.[9]

Another writer, in referring to the Creeks, states that a certain amount of opposition to the Christian religion lingered, but that it was individual and sporadic. Most of it was founded upon a well-justified distrust of white people with whom they had come in contact. Christianity itself was attractive to them and the hardships of removal and of settling down in a new country had lessened the influence of the moving Indian ceremonials and had broken up the ancient solidarity of the town and clan. Finding that they could not return to their old loyalties, the new religion appealed to their deep ethical and religious feeling.[10]

In the early period, the missionaries found the Indian, although intensely religious, stoical and unemotional, with hundreds of years of pagan traditions back of him. They faced many problems and difficulties, such as the prevalence of heathen tendencies and superstitions, the desire to cling to old forms and customs, and the Indian's just suspicion of the white man's approach because of the latter's previous deceptions.[11]

Hand in hand, Christianity and civilization continued to uplift the Indians; in 1860 there were four Baptist Indian Associations, forty-five churches, forty ordained ministers, and four thousand three hundred members.[12] At this time there was an average of one Baptist church for every one thousand Indians in the territory of the Southern Baptist Convention, and almost an average of one Indian preacher for every church, just before the black clouds of war spread over the land.[13] With the coming of the war, churches were closed; schools were abandoned; translation and printing ceased; congregations were scattered; and ministers and missionaries sought new fields or entered other activities.

After the cruel years of the War were over missionaries were to return to their fields. Here they were to rebuild their churches and schools, help to heal the wounds due to a conflict which had arrayed brother against brother. For generations which the tribal governments were to endure

after the coming of peace, the missionaries were to be the most powerful force for the promotion of harmony and the advance of cultural and spiritual welfare. The seeds had been sown prior to the outbreak of the war; the harvest was largely to come in the succeeding years.

The gratitude of those Indians who in these early years became Christians was expressed by a Cherokee in a letter which he wrote and sent by Oganaya, a native preacher, to the meeting of the Triennial Convention at Richmond, Virginia, in 1835. In this letter he stated in part:

> A few years ago all was darkness here; we knew not God, we were ignorant of the Saviour. Our children, like their fathers, grew up in blindness of mind. Our sick had no hope, no comforter in their afflictions, and all was dark beyond the grave. Now, we are thankful for what the good God has done for us. We teach our children the ways of God, and many of them listen and attend. We visit our sick; we pray for them, and point them to Jesus Christ.[14]

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1. The Five Civilized Tribes is a term applied to certain Indian tribes living in Georgia, Alabama, Florida, North and South Carolina before their removal to Indian Territory in what is now eastern Oklahoma. The five tribes were the Cherokees, Choctaws, Creeks, Chicasaws, and Seminoles.
2. See Edmund F. Merriam, **A History of American Baptist Missions** (Philadelphia, 1913), pp. 213ff.
3. This interesting periodical, published at the Baptist Mission in 1844, was the first to be printed in Oklahoma.
4. As late as 1857 and 1859 the Board of Domestic and Indian Missions of the Southern Baptist Convention was still discussing the relative merits of these two methods. See **Proceedings of the Southern Baptist Convention, 1857,** p. 64; **Proceedings of the Southern Baptist Convention, 1859,** p. 78.
5. In a letter written by the Cherokee Lewis Downing on January 3, 1835, from the Cherokee Nation, mention was made that the books printed at the Baptist Mission press were read all over the Nation. He stated, "We often hear of people who by reading these books have been made to see their awful condition and to give themselves to the Saviour." **Baptist Missionary Magazine,** XL (1860), 272.
6. Quoted in Martha L. Edwards, "Religion in the United States, 1815-1830," **The Mississippi Valley Historical Review,** V (March, 1919), 447.
7. Peck, "History of the Missions of the Baptist General Convention," p. 553.

8. Letter from Cyrus Kingsbury, Pine Ridge, Choctaw Nation, March 11, 1861, to American Board of Commissioners for Foreign Missions, in **Memorial Volume, American Board of Commissioners for Foreign Missions** (Boston, 1861), p. 259.
9. **Memorial Volume, American Board of Commissioners for Foreign Missions,** pp. 258-259.
10. Angie Debo, **The Road to Disappearance: A History of the Creek Indians (Norman, 1941),** p. 122.
11. General Lee Phelps, **Baptist Indian Missions in Oklahoma** (pamphlet, Okmulgee, Oklahoma, 1936), pp. 2-4.
12. **Congregational Quarterly,** II (1860), 409.
13. J. B. Lawrence, "One Hundredth Annual Report," **Annual of the Southern Baptist Convention, 1945,** p. 239.
14. Peck, "History of the Missions of the Baptist General Convention," **op. cit.,** pp. 496-497.

Book Reviews

God Confronts Man In History. By Henry Sloane Coffin. Charles Scribners Sons, New York, 1947. 150 Pages. $2.50.

This little volume represents lectures given by Dr. Coffin on a seven-months' tour through the Far and Middle East under the auspices of the Joseph Cook Foundation. They are the first series of such lectures provided by this Foundation for the last ten years. The actual delivery of lectures varied in number and in content according to the different situations which the lecturer encountered in the various regions which he visited.

The frst chapter gives an interpretative story of the author's experiences and observations during his tour of "Lecturing Around the World." Then follow five chapters in which the message of the lectures is summed up. The titles of the lectures will indicate the centrality and comprehensiveness of the plan of Dr. Coffin for delivering the message and bearing the witness to the essential bases and teachings of the Christian religion. In order they are: God in History; God in Self-Revelation; God's Redemptive Work —Individual and Social; The Church—The Redeemed and Redeeming Community; The Goal of History—The Kingdom of God.

Without undertaking to describe the lectures in detail or to discuss their general contents, let me content myself with expressing my admiration for the directness, the simplicity, the incisiveness, and the vitality of these messages to our modern world. Dr. Coffin is such a master of clear statement, reflecting as such statement must, clarity of thinking, and direct simplicity such as to make it easy for one to think that he is not very profound. It is a great gift, and achievement, to be able to state the profoundest facts of thought and life, of God and man in such a way that it requires on the part of any sophisticated reader careful

checking up on himself for him to discover the real depth and comprehensiveness of what he is reading.

One of the chief merits of this book, which may also be for some partly a defect, is that it consists mainly of witness of Jesus Christ and His gospel, with the barest minimum of indirect argument in support of the truth; and of immediate reference to the world conditions generally or specifically in the different countries in which the lectures were delivered.

The book therefore constitutes a brief, vital presentation of the essential features of Christianity in the context of current conditions both within Christianity and beyond Christianity, but always bearing witness to the central and eternal features of the Christian experience and meaning for the world, and for the purpose of God in the world.

W. O. Carver

Primer for Protestants. By James Hastings Nichols. The Association Press, New York. 151 Pages. $1.00.

Here is what the doctor ordered for all who suffer from insufficieny of knowledge of the specific principles of Protestants. Professor Nichols says the word should be Evangelicals—which would include Baptists—rather than Protestants. The differences in principles, doctrines, practices between Protestants and Roman Catholics are clearly stated and demonstrated against the background of history. The author is thoroughly trained for and fully capable of doing this important job. He teaches the history of Christianity in the Federated Theological Faculty at the University of Chicago.

The book of small, but packed with information, a brilliant example of what full information, a sound sense of proportion, and an apt style of writing can accomplish. Professor Nichols knows the facts and, more importantly, he sees relationships between facts and the significance of them, which results in convincing interpretation. The Reformation is the center of his interest, and his analysis of the dif-

ferences between and contribution of Anglicans, Lutherans, Calvinists, Anabaptists, and Puritans is the best I have seen. His distinction between the Catholicism before and that after the Council of Trent will enlighten many minds that are puzzled to explain the many variations between Catholicism in North America and Catholicism in South American and other completely dominated areas.

On the nine chapters, four are given to history and five to "Protestant Principles." These latter are restatments and clear explanations of ideas often expressed in such phrases as "justification by faith alone," "the sole authority of the Bible," "the sacredness of the secular," etc.

The book is not a comprehensive work on Protestantism, but is a most excellent "Primer." It has been made required reading for all students in Church History in our Seminary. Note the reasonable price.

S. L. Stealey

Tomorrow Is Here. By Kenneth Scott Latourette and W. Richey Hogg. Friendship Press, New York, 1948. 145 pages. Cloth, $1.50; paper, 90 cents.

This vivid reportorial account of the meeting of the General Committee of the International Missionary Council at Whitby, Ontario, July 5-24, 1947, makes thrilling reading. It is the next best thing to having attended these epoch-making sessions in person. As the title indicates, we have turned a corner and entered upon a new day in world missions—a day of tremendous challenge and of unique opportunity, a day in which all work is to be characterized by coöperation between the so-called "older" and "younger" churches—coöperation far more sincere and integral than has been previously achieved.

This is by all odds the most succinct statement of the present state of Christianity in the world and of the future task of evangelization. Every minister should absorb its message and echo its challenge.

H. C. Goerner

What Must the Church Do? By Robert S. Bilheimer. Harper and Brothers, New York and London, 1947. 148 pages. $1.00.

Mr. Bilheimer was the responsible organizer and leader of the National Conference of Theological Students held in June, 1947 under the auspices of the Inter-Seminary Movement in the United States. With real skill he planned and carried through this enterprise. Three commissions of able missionary students and scholars prepared four volumes by way of preparation for this meeting. A fifth volume is this one contributed by the leader. Together the volumes are known as The Inter-Seminary Series, with which many students of missions are already familiar.

This final volume is an able summary of all the preceding volumes and also an able, comprehensive and incisive study of what is the practical course now to be pursued in light of the present world situation and the need for a universal, revised and aggressive missionary movement. All the volumes should be studied, but one who has not read the four preceding volumes will still be able by close study to grasp the general character and argument of the whole series. This is although a small volume a primary work for missions.

W. O. Carver

Christianity and Property. Edited by Joseph F. Fletcher. The Westminster Press, Philadelphia, 1947. 221 pages. $2.50.

What is the Christian attitude toward property? This is a difficult question and the answer has deep roots in the Bible, in history, and in the contemporary struggle for economic justice and security.

Christianity and Property is a systematic, historical study of Christian teachngs concerning property. The volume, written by eight thinkers (seven of whom are in the Episcopal tradition), has unity and depth. Six of the essays explore the historical development of the Christian attitude toward property. These chapters present an analysis of the teachings of the Bible regarding material possessions, the "religious communism of love" and the practice of char-

ity by the early Christians, the concept of property in the monastic system, and the conclusions of Protestant thinkers concerning the ownership and use of property. The seventh chapter is a study of the significance of capitalism and the last essay deals with, "A Theological Perspective."

Readers who are critical of the economic and theological presuppositions of some of these essays, as I am, will find the discussion of the relation of Christian ethics to the ownership and use of property illuminating and rewarding. The authors are competent scholars, the factual material is based upon primary sources, and the essays are very readable. There is food for thought, as well as a challenge to the Christian conscience, in this concise history of Christian thinking about property.

O. T. Binkley

The Sin of Our Age. By D. R. Davies. New York. Macmillan. 147 pages. $2.00.

In many ways this is the strongest book I have read in many months. We are told nothing of author Davies, even on the book's wrapper, except that the contents were first delivered as lectures in England. One gleans from reading his book that he is an English preacher—likely an Anglo-Catholic. But he can write! "Presented in lucid, picturesque and vigorous style, the book is highly readable," says the jacket, and for once at least a jacket does not exaggerate. His striking figures of speech have stuck in my memory and colored my thought and speech without conscious effort.

"Here then is the radical sin of Western civilization. It is the great sin, the titanic, Promethean sin. It is the sin of believing and behaving as though man were an end in himself; as though humanity existed in its own right and for the sole purpose of its own glory and power." "From this evil root—the deification of man—have issued three terrible consequences: (1) the effectual abolition of other worldliness, the imprisonment of man in mere time and space; (2) the dissolution of spirit and the domination of matter; (3) . . .the transformation of the individual into mass man." It is

the most complete and devastating analysis of scientific secularism and humanism one can imagine. "By 'seeing through' everything it finally sees nothing."

As intimated above, there is a flavor of Anglo-Catholicism. However, get this one. S. L. Stealey.

A Man Can Live. By Bernard Iddings Bell. New York. Harper and Brother. 123 pages, plus index. $1.50.

I like Bernard Iddings Bell's books. I liked them in my pastoral days; they are always full of sound, strong sermon suggestions. I use them now as a teacher to give pertinent points to classroom lectures. Here he again deals with man's desperate predicament. His analysis yields the same result as that of D. R. Davies in *The Sin of Our Age* (reviewed in this issue): our sin is secularism. In chapters dealing with God, Christ, Grace, the Church he shows the effective remedy for our sin-caused sense of futility. He believes in the personal Christ and in personal salvation. His analysis is not quite so brilliant as Davies,' but his cure is surer. It is not a book of sermons, but many a sermon should be strengthened by the careful reading of it.

S. L. Stealey

The Common Life in the Body of Christ. By L. S. Thornton. Westminster: Dacre Press, 1946. 475 pages. 30/ ($5.40).

In 1928 L. S. Thornton impressed Christian scholarship by his book *The Incarnate Lord,* which related the Christian revelation to current philosophy. This second learned work is wholly biblical theology. "Clearer understanding," he says, "has been reached concerning three aspects of Scripture, namely (1) its function as the medium of revelation, (2) the unity which it manifests and (3) the nature of the authority which it possesses." Having said this the writer launches into the very depths of biblical thought regarding the church.

Part I is "The Common Life, Human and Divine." Beginning with the elements of the common life, e. g. the early community of goods, the collection of the Gentiles

for the Jews, and the concept of the body of Christ, Dr. Thornton exegetes the great New Testament passages that teach that we are partakers of Christ, partakers of the Spirit, partakers of God's love, then of Christ's victory and sonship. This section closes with a profound discussion on "The New Birth." The doctrine of the Holy Trinity dominates all of the thought in this section. It is seen in the order of Christ, Spirit, God's love above. But here he reaches new heights in following through the experience of the new birth in a Trinitarian pattern. His view is summarized as follows: "So in the new creation God begat us from heaven through his Word and from his Spirit." By the new birth God brings us into the new creation by making us new creatures.

Part II discusses "The Divine—Human Life and the Body of Christ." The discussion of the creation and the celestial waters of the new life brings us into the body of Christ. The church is consecrated by its relation to the sacrifice of Christ. The church is raised with the risen Lord. Few modern theologians have seen with such clarity the relation between the death and resurrection of Christ and the consecration and the resurrection of the church. The church as the mystical body is "the fulnes of Christ." Most evangelical Christians will feel resistance to the sacramental views expounded by Thornton in the rest of the book, but few will fail to be richly rewarded by the treatment.

Dr. Thornton is a chief representative of the vigorous thought so characteristic in many Anglo-Catholic writers today. The constant effort on the part of many leaders to become truly biblical has done more to heal the wounds in the broken body of Christ than any single factor. May the effort continue, and may the Church of England produce many more men of the stature of L. S. Thornton.

Dale Moody

The Young Men's Christian Association: Volume IV of **Addresses and Papers of John R. Mott.** New York, Association Press, 1947.

No more powerful and influential a figure has moved through the last sixty years of Christian history and world

history than that of John R. Mott. Of all the leaders of the various movements through which Christianity has been moving toward its destiny as an actual world religion, and toward the unification in spirit and in action of the various segments in which Evangelical Christianity has been functioning in the last four hundred years more than any other one man Mott has been an inspiring and determining influence. He has been a man of action, a genius for organization, a man who approached the great fact and meaning of Christianity from the standpoint of its practical meaning for and influence on the life of mankind rather than from the standpoint of its doctrinal and ecclesiastical forms. To him more nearly and more fully than is true of most men of influence in the modern Christian era, Christianity is a "movement" rather than an institution in the life of the world. So far as it is an institution it is a laymen's institution. Mott has been a layman throughout his life, never an ordained man. He has recognized the ecclesiastical institutions, some of us have thought recognized them too extensively, but always with a view to utilizing them in the larger and profounder aims which he held always before him. He has had a genius for enlisting the support and coöperation of men from all branches of the general Christian movement.

Mott's response to the urgent appeals of friends for an autobiography is the collection of the documentary materials which he has accumulated through the sixty years of his leadership. These four thousand pages of material have been classified and arranged in a way to make them available for any students of various phases of the multiform movements of Christianity. It is not the purpose here, however, to discuss Mott or to undertake a review of the six volumes of his Addresses and Papers. This one volume is all that has been supplied to the reviewer by the publishers. Furthermore, it is only the second of two volumes dealing with the Young Men's Christian Association, and the smaller of those two volumes, even though it carries almost five hundred pages. This notice is intended only to call attention to the stupendous work

which these volumes contain and to refer our readers to this vast library of carefully arranged documents which more than any similar set of books will serve the student in making thorough study of the four most outstanding Christian movements of modern times, movements which together are responsible for the development and present vigor of the plans for ecumenical Christianity. While he did more than perhaps any other one man to prepare the way for the ecumenical movement to bring itself to some sort of definite consummation in the World Council of Churches, Mott is not himself one of the active leaders in this consummation. When he is well beyond eighty years of age, even though still vigorous in body and especially so in mind, still throbbing as one of the great hearts of Christendom, he could not be expected to take a leading part in the formation of the World Council.

W. O. Carver

Freedom of the Movies, A Report on Self-Regulation From the Commission on Freedom of the Press. By Ruth A. Inglis. Chicago: The University of Chicago Press, 1947. x, 241 pages. $3.00

Everyone who has any interest whatsoever in the state of the moving pictures in America today should read this book. The same individuals who formed the Commission on the Freedom of the Press have supervised the study of *Freedom of the Movies.* Dr. Ruth A. Inglis was research assistant to the director of the Commision, Dr. Robert M. Hutchins, of the University of Chicago. Therefore, it seems reasonable to suppose that the facts and figures included in the study are as reliable as one can hope to secure at the present moment.

A statement of the table of contents will give some idea of the extent of this style—which is really rather brief, clearly stated, and to the point. The first section, called The Social Role of the Screen, includes a discussion of Moral Responsibilities, Responsible Imagery, Insignificance and Stereotyping, Opinion Within the Industry, and Realities. The History and Economics appertaining to the industry are discussed in chapters called Early History, Setting the Pat-

tern, The Majors, The Independents, Exhibition, Trade Practices, and Non-Theatrical Movies. The third section, having to do with Early Attempts to Control, deals with a discussion of Conflicting Social Trends; Weakness of the Industry; Federal Legislation Passed, and Pending; State, Municipal,, and Foreign Relations; Factors of Advantage to the Industry; Activites of the National Board of Review; Attacks on the National Board of Review; Activities of National Association of the Motion Picture Industry; and the Hays Office. The fourth section treats of The Evolution of Self-Regulation. In this division the items discussed are Early Reforms and Public Relations; The "Open Door" and Other Public Relations; Studio Relations: Steps Toward Self-Regulation; The Motion Picture Production Code and Its Enforcement; and The Legion of Decency Campaign. In the fifth section, called Self-Regulation in Operation, the author discusses the Form and General Principles of the Code; Particular Applications; Enforcement and the Production Code Administration Self-Regulation of Advertising, Titles, and Newsreels; The Structure and Functions of the P. C. A.; and the P. C. A. in Action. Section six contains the author's Conclusions and Recommendations and is made up of some rather sensible suggestions regarding The Need for Some Controls, Censorship or Self-Regulation? Self-Regulation of the Future, Raising the Level of Public Taste, and Specialized Audiences. The Appendix contains a copy of The Production Code. There is also a note on sources, as well as an index, and a listing of the publications of the Commission. It is obvious from the material enumerated above that the author has sought to make a thorough study of the whole question of *Freedom of the Movies.*

The suggestion made by the author that any censorship of the movies should be done by the industry itself is sound. However, the author does not ignore the place that you and I as members of the public can have in exerting an influence to force the production of the kind of movies we think desirable and acceptable. A complete reading of this book will help one to approach the problem of the movies not only

from a religious standpoint, but from a moral, social, and economic one as well—not to mention that of pure entertainment values.

Charles A. McGlon

The Christian Doctrine of Grace. By Oscar Hardman. New York: The Macmillan Company, 1947. $2.00.

It has not been long since modern religious thought dropped grace from its humanistic vocabulary. But the recovery of a theocentric theology (!) has thrust the doctrine of grace into the very center of Christian thought. It is difficult to popularize this theme to the modern mind, but Dr. Hardman has done so. The first chapter surveys the history of the doctrine in ecclesiastical formulations. But the rest of the book is given to a systematic statement documented from biblical and historical theology. Grace to the author is distinctly "the grace of the Lord Jesus Christ," and this is not to be confused with the Holy Spirit. To the doctrine of grace Dr. Hardman brings a Trinitarian theology. The heart of the book distinguishes predestinating grace, prevenient and subsequent grace, and habitual and actual grace. The means of grace include the spoken word, prayer and worship, and the sacramental system. The work is about the best survey of the doctrine of grace.

Dale Moody

Dark Glory. By Harry V. Richardson. New York, Friendship Press, 1947. 209 pages. Price $2.00.

Dr. Richardson, who has served as Chaplain at Tuskegee Institute for the past fifteen years, presents in this volume the results of a careful investigation of the rural Negro church in the South. The study, which was supported by the Home Missions Council and the Phelps-Stokes Fund, is the first full length, documented book devoted to the rural Negro church. It is a significant contribution to the literature concerning rural communities and Negro life in America.

In addition to historical and statistical summaries, the

author includes the findings of intensive and comprehensive studies of the Negro churches, and of the sociological factors related to the work of the churches, in four Southern counties: Dallas County in Alabama; Calhoun County in South Carolina, Mississippi County in Arkansas, and Northumberland County in Virginia. Most of the rural churches are small. In many cases they are weak and ineffective. They need resident, trained pastors, adequate physical equipment, and constructive programs of evangelism, Christian education, and community service.

It is time for the leaders in American Protestantism to become aware of the role and the challenge of the churches in the rural communities. These churches are the main source of replenishment for the urban churches in the years ahead. They are close to the moral and spiritual foundations of American civilization and, although they promise little in the realm of financial reward and fame they provide excellent opportunities for Christian service. They deserve a competent, consecrated pastoral leadership and the encouragement and help of urban pastors and leaders. An earnest study of Dr. Richardson's book should create a stronger concern for the strengthening of rural church programs, and for the improvement of the educational equipment of rural pastors in the South.

O. T. Binkley

Jesus: What Manner of Man. By Henry J. Cadbury. The Macmillan Company, New York, 1947. Pages ix plus 123. $2.25.

Dr. Cadbury, an internationally known New Testament scholar, in this volume which is based on the 1946 Shaffer Lectures delivered at Yale, does not attempt to give a life of Jesus nor to consider his teachings but is more concerned with how Jesus thought. Since he felt that many elementary questions were rarely asked about Jesus in the copious literature written about him, he undertook the task of answering the questions asked Jesus in the gospels. The six chapters in the book have questions for titles as follows: Is Not This Jesus? Whence This Wisdom? Why Speakest

Thou in Parables? What Is This? New Teaching! How Knoweth This Man? By What Authority?

The author accepts the ethical interest in the gospels as genuine to the original teaching of Jesus and not the invention of the church. However, he does believe that much material in the gospels has been colored by the attitude of the evangelists and the church. Dr. Cadbury says that "the ethic of Jesus is not an interim ethic; neither is it the ethic for a utopia" (p. 14) but is a practical ethic with a "renunciatory ethical emphasis" (p. 15).

In his chapter on Parables he points out that this type of teaching was no evidence of Jesus' orginality but was typical of contemporary Judaism. However, he went on to say that the parables of Jesus were better, more vivid, and less academic than those of the rabbis. I do not believe the author can support his statement concerning the parables of the kingdom that they "are no more limited to the kingdom than those without that phrase" (p. 39). I also believe that in the same chapter he has overstressed the "motif of an absentee master" which he notes as recurring in the parables (p. 43).

I was deeply impressed by his position in the last chapter on apocalyptic urgency. He maintains that apocalyptic urgency was used by Jesus not to relieve man of responsibility in life and play a role of passive waiting, but to require effort on the part of man to wait, be alert, and hold out with patience.

There are portions in the book that will shock those readers who have in the past believed about Jesus what they wanted to believe rather than what the gospels actually set forth; however, anyone who reads it will find it very interesting and helpful.

Taylor C. Smith

Black Fountains. By Oswald Wynd. Doubleday and Company, New York, 1947. 374 pages. $2.75.

The reading of this novel justifies its selection for the Doubleday $20,000 prize for 1947. The author shows imagi-

nation, insight, dramatic skill, literary maturity, indeed all the qualities required for a first-class writer.

Born in Tokyo in 1913 of a Scottish family the author grew up under various circumstances in different countries. Evidently he had a sensitive spirit to the surroundings in the midst of which he was placed from time to time. His education was secured partly in America, partly in Japan, and then in Edinborough and in all sorts of incidental connections and relations. He entered the War in 1940 as a member of the Scots Guards. He was captured by the Japanese in Malaya in 1942 and spent the next three years in Japanese hands until "some B-29s dropped food and a 'welcome back' on us in August, 1945." All of these experiences qualified him for this work, concerning which the publishers say "Out of an intimate knowledge of Japan, her people, and their baffling way of life, Oswald Wynd has created a true and beautiful novel, an unforgettable picture of Japanese life in war and surrender." The heroine is a Japanese girl, reared in an unusually liberal family with reference to modern culture. Educated in an American college during five years she returned to Japan largely a sophisticated, independent and individualistic modern young woman. There she found her family gripped in the psychology and the politics of the war which was already on in China. The hero is the son of the Sagami family.

The terrific tensions of the war, the conflicts and changes in political theories, social concepts, and international destiny are handled in this book with consummate skill, even though the reader may not always agree with the appraisals. Japanese life and customs, its topography and natural conditions are introduced in a way which is permissable to a writer even if sometimes obviously set up for the purpose of introducing some new aspect. The human element is always foremost. The superficial American profanity and vulgarity which seemed to be demanded by publishers and readily acceded to by authors is not employed in this volume so extensively as one usually finds in current literature, but there is enough of it surely. In one brief

chapter, Four of Part II, in two and a half pages the author does stoop to a completely filthy and wholly unnecessary scene. It is ethically, morally and artistically not only unnecessary but is so obviously lugged in as to make it only repulsive to decent taste.

The book only indirectly and remotely has to do with Christian missions, and without any distinctive attitude in one way or another.

W. O. Carver

Call for Forty Thousand. By John J. Considine. Longmans, Green and Company, New York, 1946. 319 pages. $3.00.

We are a little late in reviewing this remarkable book, which was published in November, 1946. But the facts which make it remarkable have not changed, and it will be good reading for many years to come. Written by an outstanding Catholic for Catholics, and bearing the official *Nihil obstat* and *Imprimatur,* it is almost equally interesting to non-Catholics. In fact, it should receive a welcome and a wide reading among Evangelicals such as would eclipse its Catholic reception.

The book is first of all a travelogue of the highest order. Considine made an extensive journey through Latin America as an official inspector of the Maryknoll Missions. His travels took him off the beaten paths, back into little known corners. Hardly a section of all South America, Central America, Mexico, and the West Indies was missed. He knew what to look for and how to describe what he had seen. His personal observations are interspersed with historical facts, meaningful statistics, and interpretative insights in just the right proportion. The result is the most interesting and informative travel book imaginable.

But the author was more than a tourist and he has written much more than a travelogue. His particular interest was the state of the Catholic Church in Latin America; more particularly still, the condition of the clergy or priesthood. What he found and what he records on this point is the heart of the book. It is a picture of spiritual destitution

and neglect most appalling. A few quotations give the gist of the matter.

"If we allow not one thousand but two thousand souls for each priest, the present clergy could care for something like forty-five million. Non-Catholics in Latin America, then, probably number from five to ten million. Subtracting these from the main body, which numbers one hundred and forty million, it would appear that eighty million Catholics in Latin America are living today without adequate priestly care." . . . "Were these Catholics to be supplied with priests at the rate of one per two thousand souls, the Latin American world would need forty thousand new priests!"

"As many as fifty million Catholics in Latin America are living what is tantamount to a priestless religious life. Each receives from a priest baptism and marriage, and occasional visits, sometimes as often as once a year, at the local fiesta. But for some three hundred and sixty-four days out of three hundred and sixty-five these hosts of our people are priestless."

These general statements are supported with concrete illustrations from country after country. The reader is left without room for a doubt as to the pathetic religious need throughout Latin America. For the author and for his Catholic readers, of course, the remedy is more and better trained priests. Certainly there is room for them, with many of them from North America, as Considine suggests. But non-Catholic readers cannot avoid seeing clear-cut arguments for a different answer all through the book. Without intending it, the author has written one of the strongest possible apologies for Evangelical missions in Latin America.

Little that Considine says about the weakness of the priesthood in this part of the world is news to those who have been informed about Protestant missions. These same facts have been pointed out time and again by Evangelicals. Catholic writers have characteristically denied that these conditions existed and have claimed that Latin America was solidly and devotedly Catholic. It is really surprising that

an officially censored book could present so complete a change of position.

Some of us who are deeply interested in Latin American missions are still rubbing our eyes as we look at this book: it is almost too good to be true! Get it and read it. Pass it around. Call it to the attention of our State Department, if you can. Let no more passports be denied to Evangelical missionaries on the grounds that Latin America is one hundred per cent Catholic and missionaries are an impertinence. The truth has been recorded.

H. C. Goerner

At Home With The Hebrews, H. I. Hester, The William Jewell Press, Liberty, Missouri, 175 pages.

This book is a condensed summary of facts about the Hebrew people. They were compiled out of the long and studious labors of a man who has given his life largely to the teaching of the Old Testament. Without these facts it is impossible for any man to understand the New Testament. Therefore, one cannot put too high an appraisal upon this book. It would be quite helpful for any student before he enters upon his course in Old Testament to read this book through from beginning to end. It would be so helpful to the same student if he would keep it by his side to help him keep the facts in their proper chronological order and in their relationship to one another.

Regardless of how thorough one might have been as an Old Testament student during his college days and seminary days, it is not probable that he can carry all the facts in his mind, facts which we will need in preaching on any of the Old Testament texts. I have never seen a book that would render a greater service to a busy pastor in preparing his sermons upon Old Testament truths.

The book is written so clearly, in such simple language, and with such directness and brevity, that one can read it in an evening. If he will do this he will find that he has taken a stroll through the corridors of time with the Hebrew people throughout the Old Testament period.

I commend this book most heartily to students, to Sunday school teachers, to preachers, to any person who wants to get a panoramic view of God's chosen people.

Ellis A. Fuller

Education—A History. By A. Gordon Melvin. New York: John Day Co., 1946. 374 pages.

This is another good history of education. Dr. Melvin gives a good bit of space to the education in ancient China and Greece. The section dealing with Socrates, Plato, and Aristotle is especially good. He skims over Hebrew and Christian education through the Reformation period.

The development of modern education is discussed in much more detail. Comenius, Rousseau, Pestalozzi, Herbart, and Froebel pass in review. He discusses the rise of public schools and the makers of modern education. The book closes with a suggestion chapter on "Public Education: Success or Failure?"

The book seems to be well adapted for use as a text book. A valuable addition to the book is a list of suggestions for further study at the close of each chapter.

Findley Edge

The Pageant of Middle American History. By Anne Merriman Peck. Longmans, Green, and Company, New York, 1947. 496 pages. $4.00.

Longmans, Green and Company continue their thrilling "Pageants of History Series" with a contribution even more praisworthy than the popular work on China (which has been reviewed earlier in this journal). There are few more neglected and little known areas of earth than Central America, and even Mexico is but superficially known by North Americans. In presenting a one-volume history of this region, Mrs. Peck has performed a distinct service. The story reads like fiction, but is factual, and the facts have an important bearing upon the total life of America and the future of the world.

Abandoning the idea of writing a chapter on each of

the several republics in order, the author treats the region as a whole, which in a real sense it is. She then sketches the story from the earliest known times of the ancient Maya and Aztec civilization down to the present, focusing attention alternately upon Mexico, Guatemala, Nicaragua, or whatever country was experiencing at that time events determinative of the course of things for the whole area. This makes for variety and sustained interest, and only thus could the story have been condensed into less than five hundred pages.

The reader is not bothered with footnotes, but reads the record through like the saga it is. Yet an extensive bibliography helps confirm the feeling that accurate scholarship lies back of every paragraph, and the fact that Mrs. Peck has travelled extensively in Central America enables her at points to employ the authority of the eye-witness. A more readable and usable volume on the subject would be hard to imagine.

H. C. Goerner

Interpretation of the Printed Page, Mental Technique of Speech. By S. H. Clark; revised by Maude May Babcock. Prentice-Hall, Inc., New York, 1945. xviii, 402 pages. $4.00.

This book was first published in 1915, and is still one of the most direct attacks upon the problem of oral public reading available. It was wrtten by Professor Clark, who made a name for himself as a teacher of speech at the University of Chicago, and who also taught divinity students in his later years. It was one of the first textbooks to break with the "mechanical" school of speech. It marked the development and shift of oral reading from Elocution to Interpretation.

If more of our ministers understood the basis for and nature of public oral reading—the Bible, hymns and other poetry, particularly—they would do a better job of mastering it. Oral reading is an art. It is the *interpretation* of the author's selection, through the medium of a second person—the reader, to a third person—the hearer. It is presented

not by means or impersonation, but through suggestion. Thus, a reader is a *representative,* not an actor nor an "idea-originator." He contributes much of himself throug delivery, but the selection is not his. *His* challenge is to make the idea, or the mood, or the purpose of the author paramount to his own delivery of the author's work.

Professor Clark held theories not unlike those listed above. He believed in analysis of selections before they were read publicly (have you tried to condense your whole scripture lesson into *one* statement in order to be sure the *idea* will show clearly through your reading?). He believed in practice in reading aloud but good expression would come, he believed, through a developed understanding of, and appreciation for, literature. Most of his mechanics tended toward analyzing the selection rather than attending to the speech mechanism of the person who would present the selection. The chapters are devoted, therefore, to Grouping, Group Sequence, Group Value, The Important Idea, Punctuation, Denotation and Connotation, Emotion, Analysis, and Punctuation (an addenda in the new Edition by Joseph F. Smith).

This book should be read by every person whose business is to to read from the printed page publicly. The book is neither a complete treatment, nor an altogether satisfying one; but it has enough in it of value to allow for a place in the library of every minister.

Charles A McGlon

Glimpses of Mennonite History and Doctrine. By John C. Wenger. The Herald Press, Scottdale, Pennsylvania. 258 large pages. $2.25.

Dr. Wenger is overmodest. His book, while not a complete analytical history of his group, contains much more material than is implied in the title word "glimpses." The essentials of their story from the early days of the Anabaptists to the present are in it, along with reprints of many interesting documents and illustrations.

Evidence of sound, careful scholarship abounds. One would expect no less of a man who holds an M. A. degree

from Michigan, a Ph.D. from Zurich, and a chair in Goshen College Biblical Seminary alongside Professor H. S. Bender, to whom all students of church history are indebted. The work will prove very valuable to those who study the history of the Mennonites and all kindred groups, such as the Baptists and Anabaptists. Perhaps the most helpful items in it are those on "Mennonite Historiography" and "A Brief English Bibliography of Mennonite History," given in the appendixes. Many will appreciate the long chapter on "The Theology of the Mennoites." Baptists will note carefully his story of the Swiss Brethren, including Balthasar Hubmaier. A good reading list is given after each chapter. A most helpful handbook on Mennonites of all shades.

S. L. Stealey

Three Treatises. By Martin Luther. Republished by the Muhlenberg Press, Philadelphia. 290 pages. $2.50.

Yes, Martin Luther, the original Martin Luther!

The three treatises are his "primary works:"

1. "An Open Letter to the Christian Nobility of the German Nation"
2. "The Babylonian Captivity of the Church"
3. "A Treatise on Christian Liberty"

These three "pamphlets" had more to do with the success of the Reformation, probably, than any other factors in it. They were all written in 1520 when the fight was at a crisis. They show Luther at his best and reflect the vigor of his mind and spirit—and of his language! The translation is that of the Holman (Philadelphia) six volume edition of the *Works of Martin Luther.* There are helpful footnotes. Any preacher or student of history who has not read these works should do so by all means. They summarize the weaknessess and abuses of the Medieval Church and the attacks upon it, and state also the positive principles of the Reformers. A fuller review would require more space than we have. Get the treatises and read them.

S. L. Stealey

Strawberry Road, By Margaret Hutchison. 52 large pages, illustrated. 50 cents.
These Were First. By Margaret Kime Eubanks. 76 pages. 35c.
The Ice Cutter. By Phyllis Sapp. 99 pages. 50c.
Amazing Grace. By Louie D. Newton. 92 pages. 50c.
Spiritual Frontiers. By Courts Redford. 104 pages. 50c.
All from Home Mission Board, Atlanta, 1948.

Again the educational department of the Home Mission Board is prompt and complete in its offering of the annual graded series of study books. Each of the five books is attractive in format and well suited to the age-group for which it is intended.

Strawberry Road is our first study of work with migrant laborers. Entirely authentic, although using fictitious characters, it describes a family of strawberry pickers in Arkansas and how mission workers of W. M. U. brought uplift to their lives. Large type and liberal photographic illustration make it attractive for Primaries.

The book for Juniors presents a series of seven pioneer personalities in home mission fields. Little known characters are rescued from oblivion and placed among the heroes and heroinces of the faith by the facile pen of Mrs. Eubanks.

The Ice Cutter is a strange title for the life-story of J. B. Rounds, superintendent of Indian missions. It reflects an early expression of "Jay" in his Canadian home, which seemed to characterize his subsequent career for pressing forward amid difficulties. The story has dramatic appeal for Intermedites.

There is little that is new in Louie D. Newton's *Amazing Grace,* a brief biography of M. N. McCall, superintendent of Cuban missions who recently passed away. The values of the book lie in its brevity and the fact that it was written especially for Young People.

Dr. Redford's *Spiritual Frontiers,* the book for adults, is the best presentation of the many phases of the home mission task yet published. It is crammed with facts and pulsating with life. It, and others in the series, should bear good fruit in the form of quickened interest and increased support of the home mission program.

H. C. Goerner

Projected Visual Aids in the Church. By William S. Hockman. Boston: The Pilgrim Press, 1947. 214 pages. $3.75.

Without question this is the finest book on visual aids and the church that the reviewer has seen. Much is being written concerning visual aids in public schools and industry. But not much has been written concerning visual aids and the church. And as one who reads that which has been written in this latter field he is left with a feeling that something is still lacking. This does not mean that this present book will answer all the questions of pastors and church leaders, but it will come nearer answering their questions than any other.

The writer has made a happy combination of theory and practice. He wisely devotes much space emphasizing that films must be used and not shown, and that visual aids must be used for education and not entertainment. Otherwise our churches may be in for some sad disillusionments regarding this important aid.

There is an excellent discussion on how films are to be used for greatest effectiveness in the church. The principles of utilization are presented in such a way that even the novice can understand and follow them.

The writer presents the various visual aids that are available—the opaque materials, stereopticon and miniature slides, the filmstrips, the silent film, and the sound film. The relative value, the advantages and limitations of these aids are discussed. Helpful suggestions are given to guide in the purchase of equipment.

In the closing chapter the author gives several programs he worked out using visual aids. These will prove valuable and suggestive to those who need to see how an actual program is worked out.

There is a bit of repetition in the book. Perhaps this is unavoidable in the very nature of the material and purpose of the book. There is not enough repetition however to lessen its value. This is a must book for every pastor and educational director.

Findley Edge

Psychiatry for Social Workers. By Lawson B. Lowrey. Columbia University Press.

This book was written by a medical doctor of a group of people who are responsible for the care of human lives also, but who are not medically trained, i. e., social workers. The techniques of observation and interpretation of human behavior suggested in this book, therefore, are almost immediately and directly transferrable to the work of the minister who is called upon to work with economically, socially, and psychologically unfortunate people.

The data in this book are carefully collected and include the latest finding in the field of psychiatry. Church visitors, city mission workers, and pastors will find it the best one-volume appraisal of psychiatric information they could have for their purposes.

W. E. Oates

Manifest Victory. By J. R. Moseley. Harper and Brothers, New York, 1947. 293 pages. $2.00.

This is a revised and enlarged edition of J. R. Moseley's spiritual autobiography which appeared in 1941. In the Foreword Prof. William H. Kilpatrick writes, "His aim for the book has been to give a straightforward account of personal religious experiences. The result is such an objective account as promises, in my judgment, to enrich the world's literature of the inner life;" and E. Stanley Jones adds that the reader will find in these pages "the notes of original Christianity—their radiance and their unquenchable love."

In this revision there is improvement in the organization and literary quality of the book, as well as an advance in spiritual insight and achievement. A new division of the volume is devoted to a testimony entitled, "The Simplicities." The author's fundamental purpose and noble spirit are revealed in the dedication: "To all those who work for the increase and triumph of Jesus' way of life." I closed the book with a sense of gratitude for the sincere testimony and triumph of a man who sees life in terms of

"the commission to minister to those at the bottom, and to witness to those at the top of human privilege."

O. T. Binkley

The Contemporary American Family. By Ernest R. Groves and Gladys Hoagland Groves. J. B. Lippincott Company, New York, 1947. 838 pages. $4.50.

This volume, which is a completely rewritten edition of the authors' study of *The American Family* published in 1934, is a vital contribution to the literature on family life in the United States. The originality of the work consists chiefly in the selection, arrangement, and interpretation of the findings of research in many fields of investigation which have a bearing upon personality interaction in the home and which increase our understanding of the contemporary American family. This research translation is very important, and in this case its value is increased by the tested insights and literary ability of the late Ernest R. Groves and Gladys Groves.

The material, intended for use as a text in college courses, is divided into four parts. Part I, "The Development of the Family," explores the social significance of the family, methods of studying the family, and the historical development of the American family. Part II is a discussion of the emotional and psychological aspects of American family experience. Part III is an analysis of social problems associated with American family life, and Part IV is an appraisal of specialized programs for the conservation of the American family, with emphasis upon the resources available for the improvement of the quality of life in the home. Appendix B, presenting subjects for reports and a wealth of bibliographical material, adds considerably to the worth of this text.

O. T. Binkley

The Meaning of Existence. By Charles Duell Kean. New York: Harper and Brothers, 1947. 222 pages. $3.00.

The author of this penetrating volume is a pioneer American "Existentialist." He first arrested the attention

of many serious students by the publication of *Christianity and the Cultural Crisis,* and this second volume will be welcomed by all who have found an interest in existential philosophy. Those who are bewildered in Brunner, Niebuhr, Tillich, etc. should read this essay in definition.

The frame of the book is the three levels of human life. The first level is the historical. This level is the arena of man's relationship to nature, both the physical world and the community of men. It includes all human experience in man's encounter with the physical world and other human beings. Here Dr. Kean is concerned with the reconstruction of economics and politics. The second level of human life is the intellectual. Man is not only within history, but he transcends history. By memory and anticipation, by critical judgment and creativity the intellect "operates over" history. This involves both ethics and philosophy. The third level of human life is the existential. In this area historical circumstances and intellectual patterns are in tension with each other. In the analysis of the human situation civilization has reference to the material aspects and culture has reference to the intellecutal aspects. Profound dislocations in civilization may take place without there being parallel dislocations in culture, but there cannot be profound dislocations in culture without related political, economic and social confusion. In our day cultural dislocations have reached the proportions of crisis, and for this reason there is need of fundamental reconstruction.

This reconstruction, however, must proceed on all three levels to include all human experience. In a passage which illustrates the clarity of concepts in the book, Dr. Kean says:

"The use of the word "experience" carries with it the recognition that men are related to events, or history; to ideas—the intellect; and to themselves—Existence. Relations on each of these three levels are dynamic since they involve a tension between man's transcendence and the world of event, the world of ideas and the area of personal meaningfulness, and, consequently, the relationship is evolutionary, not static. Relationships to all three of these levels are simul-

taneous in that they involve the same man within time. The same individual is related to events, thinks about his actions and desires, and is aware of anxiety concerning his own destiny."

At times the reviewer finds himself resisting the oversimplifications of the book. For example, the material basis is perhaps more important as a basis of culture than Dr. Kean at times indicates. Then, again, to separate content and form in the gospel as he does is not so easy—and not so safe. But these are minor considerations in the evaluation of the book as a whole. It is a very important book for those who believe that a Christian philosophy of life is possible—and for those who do not believe.

Dale Moody

Modern Speech, An Introduction to Speaking and Understanding. By Gladys L. Borchers and Claude M. Wise. New York: Harcourt, Brace and Company, 1947. xii, 522 pages. $3.25.

Modern instruction in speech is no longer limited either to voice improvement (vocal culture) nor action (elocution). In fact, most modern instructors in speech would be quite "taken aback" to be spoken of either as voice teachers or (worse yet!) elocution teachers! Modern speech embraces speech preparation and speech delivery; manifold are the agents involved in each of these two aspects. This textbook by Miss Borchers and Dr. Wise, himself perhaps the outstanding linguistic scholar in the South, adequately supplies the *student of speech* (whether *he* be young or old) with a clear and just treatment of all phases of public speaking.

The point of view of the text is functional—nothing is included that will be of no value to a public speaker. Much is included that will increase the horizon of the speaker culturally. A large part of the book is devoted to speech standards: wherein are Eastern, Southern, and Mid-Western American English different, and wherein are they similar. Chapters included in the first half of the book under the general heading of Speech Elements are as follows: I. Speech —A General Point of View, II. Communicative Bodily Action,

III. Voice: Sound Production, IV. Voice: Sound Transmission and Resonsance; Breathing, V. Pronunciation: Regional Standards, VI. Voice Improvement and the Correction of Substandard Pronunciation, VII. Oral Language, VIII. Speech Content, IX. Speech Attitudes, X. Language and Ethics, XI. Listening, the Counterpart of Speaking. The second part of the book (pages 300 to 452) is entitled Application, and inquires of each field of present-day public speaking, such as conversation, radio, and reading aloud, to find how the speaker best performs in that field. The *Appendices* are composed of a rather thorough study of ways to improve speech characterized by Foreign Accent, French, Pennsylvania Dutch, and Spanish language backgrounds, substandard urban and mountain (Applachian and Ozark) speech.

For the ministerial speaker, the chapters on oral language, and ethics are especially recommended. If the reader will finish these three chapters, he will feel comeplled to finish the book!

Charles A. McGlon

Abundant Life in Changing Africa. Report of the West Central Africa Regional Conference, Leopoldville, Congo Belge, 1946. Africa Committee of the Foreign Missions Conference of North America, 156 Fifth Avenue, New York, 1946. 202 pages. $1.25.

Africa Advancing. A study of Rural Education and Agriculture in West Africa and the Belgian Congo. By Jackson Davis, Thomas M. Campbell, and Margaret Wrong. Friendship Press, New York, 1945. 230 pages. Obtainable for 10 cents mailing cost.

These two publications taken together form a good solid body of information and enlightened opinion on current mission problems in Africa. No student of African missions should be without either.

Africa Advancing is the official report of a commission of three who made a tour of West Africa from September, 1944 to March, 1945, under auspices of the Phelps-Stokes Fund, and at the request of the British and North American Foreign Missions Conferences. Members of the commission were Dr. Jackson Davis, Associate Director of the General Education Board of the Rockefeller Foundation, Miss Margaret Wrong, Secretary of the International Committee on

Christian Literature for Africa, and Mr. Thomas M. Campbell, Field Agent of the United States Department of Agriculture. A thorough survey was made of conditions in Liberia, Sierra Leone, the Gold Coast, Nigeria, French Cameroons, and Belgian Congo. While primary attention is given to needs in agriculture and rural community development, there are also pertinent observations on higher education, literature, and governmental policy.

Abundant Life in Changing Africa is the significant title of the report of a twelve-day missionary conference held in Leopoldville in July, 1946. In attendance were 199 delegates from 41 different missionary societies, of 12 different nationalities. While particular attention was given to problems found in the Congo, the Cameroons, and Angola, much of the material is applicable to the whole of Africa. The bulk of the volume consists of papers prepared to be read at the conference, on such topics as African family life, the African ministry, the life of the missionary, missions and government, educational missions, medical work, and Christian literature. No less important are the findings and recommendations of the conference on these subjects. These are in many cases quite practical and specific. They represent a consensus of the best thinking of real experts on African missions. The first post-war conference of its kind, it was dominated by a keen awareness of new and rapidly changing conditions which constitute both challenge and critical opportunity for Christian missions. To study the report is to share the spirit of these who are committed to making the New Africa Christian.

H. C. Goerner

The Holy Spirit and Missions. By J. B. Lawrence. Home Mission Board, Atlanta, 1947.

The Executive Secretary of the Home Mission Board of the Southern Baptist Convention has in this little volume of 130 pages given us the best and most valuable volume which he has written. He deals here with one of the most important factors in the expansion, the power and the out-

come of the "gospel of the glory of the blessed God." There have been a number of books dealing in general with this subject. For its immediate purpose as a study book and a book of inspiration and leadership for Southern Baptists this is the volume which is likely to accomplish more than any or all of the others.

This is not to say that the book covers its subject with entire completeness nor at all points with entire satisfaction. The author is very modest in his claims. He takes pains to warn that he has not undertaken at all an exhaustive or a complete study of the Holy Spirit. It is evident that he has the practical end in view through almost all the pages and most of the paragraphs.

Dr. Lawrence has a distinctly theological mind, in the sense of systematic theological thinking within an established framework of doctrine, and always aiming to conserve the basic beliefs and teachings concerning God and His work in the world. He has also a rather active ecclesiastical mind. He thinks largely in terms of our own system of church polity and practice. Again he has a very strong homiletical sense. These three factors are evident throughout this little book. However, it is necessary to note that he has not always been careful in his numerical notations, either to make them consistently coordinate in the analysis of his various topics and sections of topics; and also that the figures are not always consistently arranged. There is more than one example of the "1" without any "2" to be coordinated with it; and there are examples of an omitted number so that the total number of numbered sections in a given part of the book does not correspond with the numbers given.

Exegetically for the most part the work is very sound, although there are some passages in which the judgment of this reviewer the author failed to catch the point. One case in point is the use of the first paragraph in the eighth chapter of Romans as guaranteeing the physical resurrection of beilevers. A careful examination of Paul's line of argument and of his specific use of the triumphant life of Jesus and the work of the Holy Spirit in believers in this passage has no

immediate reference and probably no ultimate reference to the physical resurrection. It is also to be regretted that there is no recognition of the use of the term "Church" in the comprehensive, spiritual sense in some of the New Testament writings, notably in Ephesians and Colossians. Southern Baptists need to recover this Pauline concept and use of the term from which they were led away in a crisis controversy a half century ago.

Preachers, teachers, leaders of classes and organizations will all find this book extremely valuable for their work if they will study it carefully, pursue the Scriptures in connection with it, and especially open their own hearts and minds through faith and consecration to the incoming, the direction, the power, and the achievements of the Holy Spirit within us. Dr. Lawrence is very correct in emphasizing that a supreme need of our day is a conviction of our utter helplesness and uselessness, even as personal believers in our own salvation through Jesus Christ, unless we receive the Holy Spirit, and have His abiding and working within us. Christians of all denominations, and the churches of all, can hope to do nothing truly effective in the world's confusion and despair today except as they shall be used as the instruments of the Holy Spirit in applying the gospel of Jesus Christ and the ethics of His kingdom to the thinking and the life of our world today. This little book may be very useful in bringing about such an attitude, such a surrender, and such an empowering as is needed for our day. It is hoped that Southern Baptists will make vast use of this little book as a guide into a deeper understanding of the means, the meaning and the message of the gospel of our Lord and Saviour Jesus Christ through the power of the Holy Spirit.

W. O. Carver

Treasury of Religious Plays. Selected and edited by Thelma Sharman Brown, with an Introduction by Harold Ehrensperger. Association Press, New York, 1947. xiii, 345 pages. $3.00.

On the part of all who engage in drama in the church there is no substitute for *reading* plays—and then reading

more plays. Now is the time to read dramas so that when the time comes for you to "put on a play" for the Sunday school worship service, or the Training Union, or the W. M. S., or the Brotherhood, you will have a background of acquaintanceship to help you. Miss Brown has catalogued and presented twenty plays suitable for church groups that might well make a full-year's program of dramatics activities. Most of the one-acters are well-known, tried and true religious plays. Some require a royalty—most good plays of any style do!—and some do not.

In order to show the range of selection, and perhaps to stimulate the consideration of a play for one of your services in the near future, not the authors nor the titles are given here; rather, this is Miss Brown's italicized identification of the plays: "a radio dramatization set in Austria, with classical musical accompaniments . . . ," "a radio arrangement of (a) favorite English story . . . ,"modern American Christmas play with missionary emphasis . . . ," "a simple Nativity play . . . ," " a radio dramatization of the Nativity in poetic form . . . ," "Christmas play in modern Bethlehem . . . ," "present day Pilgrim's Progress with evangelistic emphasis . . . ," "showing influence of Jesus upon an Oriental carpenter and his family . . . ," "the effect of the crucifixion and resurrection upon a group of people who knew Jesus . . . ," "a Russian parable from 'Where Love is, there God is also' . . . ," "a satirical drama . . . ," "depicting truth as a basic virtue . . . ," "personal cost of Coverdale's translation of the Scriptures into English . . . ," "religious freedom in Colonial America . . . ," "the spread of Christian literacy in Mexico today . . . ," "how Christ brings peace in India . . . ," " the place of the rural church in our national life . . . ," "a temperance play reflecting personal responsibility . . . ," "youth problems today in their own words . . . ," "a parable of peace for an all man cast . . . ." Do not some of these "themes" seem *apropos* of your next special program? Try them, and reap the reward of a *powerful* impression made upon the congregation through church drama!

Charles A. McGlon

Preface To Ethical Living. By Robert E. Fitch. New York, Association Press, 1947. 80 pages. Price $1.25.

This new Haddam House book is a penetrating discussion of ethical issues in American life today. It is direct, personal, plain, and profound. It speaks to the condition of thoughtful youth in search of moral insight and religious faith. There is not a dull paragraph, nor a trivial idea, nor an irrelevant proposal in the book.

The author, a college professor who served as a Navy chaplain during the war, says that our ethical problem springs from moral indecision and faithlessness. "Of course our men fought with the courage, the brilliance, and the resourcefulness that were their heritage. But they fought without faith" (p. 15). This is the reason the morale of our fighting men underwent an appalling disintegration after the surrender of Japan.

This dismal diagnosis calls for a remedy. The author believes that there is a Christian answer. He affirms his faith that the distinctive qualities of human nature are mind and character, that there is a basic moral law supported by reason and revelation, that God governs the world in the interest of righteousness, and that the will of God has been manifested in Jesus Christ as holy love. I put down the book with a sense of gratitude for an effective Christian witness who thinks clearly, writes plainly, and recommends values.

O. T. Binkley

Christian Beliefs. Ralph E. Knudsen. Philadelphia: The Judson Press, 1947. 177 pages. $1.75.

Professor Ralph E. Knudsen of Berkley Baptist Divinity School attempts to state the common convictions of the Christian faith in simple terms for the layman. The Bible, God, Jesus Christ, the Holy Spirit, sin and forgiveness, salvation, the church and the kingdom of God, and immortality are outlined and discussed. Questions for further study follow each chapter. The need of a non-technical statement of Christian theology is very great, but one wonders whether

Dr. Knudsen has not underestimated the theological ability of laymen. The book is almost "too simple."

Dale Moody

Basic Training in Speech. By Lester Thonssen and Howard Gilkinson. Boston: D. C. Heath and Company, 1947. viii, 551 pages.

This is one of the most all-inclusive treatments of speech education to be published recently. It is not only a satisfying presentation of basic elements of speech, but it is something of a speech omnibus as well. It includes a discussion of speech training from the standpoint of psychology and of rhetoric. It gives attention to the occasion, the audience, the speaker, and the speech. It presents the theory behind speechmaking, and the types of practical application of theory—such as radio, debate, discussion, and the like.

The strength of this book lies in the treatment of the rhetorical elements of speaking, though much space is taken with the psychological. It is perhaps too much to hope that both approaches could be handled with equal deftness even by a joint authorship. Part VI, The Psychology of Speech, actually seemed to this reviewer to be a different work from the rest of the text, both in language and in treatment. But the presentation of speech planning and organization has hardly been equalled by recent writers. It is clear, definite, and sufficiently detailed to be of profit to a student of speech —be he a beginner or "an old hand at the game."

For one who wants to "keep up" with the business of speaking, who sees the relationship between speaking and preaching, this textbook should be interesting and helpful. He will find the result of recent thinking on such speech items as Foundations of Effective Speech, Basic Speech Habits, The Technique of Speech Composition, Adaptations to Special Occasions, Psychology of Speech, and Materials for the Study of Oral Style. These are fundamental topics which our preachers—as well as other public speakers—to be really outstanding, are going to have to study and apply thoroughly in the work of the platform.

Charles A. McGlon

The Pageant of Japanese History. By Marion May Dilts. Longmans, Green, and Company, New York, New Edition, 1947. 418 pages. $4.00.

Modern Japan and Shinto Nationalism. By D. C. Holtom. University of Chicago Press. Revised Edition, 1947. 226 pages. $2.75.

Darkness of the Sun. By Richard Terrill Baker. Abingdon-Cokesbury Press, Nashville, 1947. 254 pages. $2.50.

A spotlight is on Japan and will continue there for some years as one of the most curious and significant chapters in the history of the world proceeds toward some sort of denouement. Meantime, it is highly important that the American people come to understand Japan in order that the trusteeship which the fortunes of war thrust upon this nation, inexperienced in such affairs, may be wisely and justly discharged.

The first requirement is a knowledge of the history of Japan. This need not be an exhaustive study, but should sketch the whole story rapidly in such way as to reveal the peculiar qualities of the people and the unique combination of circumstances which so largely determined the course of Japanese life. Ideal for the purposes of the average reader is this new revised edition of Dilt's *The Pageant of Japanese History.* Written as a text-book for high school students, first published in 1938, approved by years of popular usage, it now emerges as more significant than ever. Additional chapters in the new edition bring the story down to March, 1947.

Besides the general history, one must understand the national cult of patriotism which so completely dominated Japanese life and provided religious sanctions for the imperialistic ambitions of the war party. No one has revealed the inside story of State Shinto with such clarity as has D. C. Holtom, a Northern Baptist missionary. His startling book was first published in 1943, in the midst of the war. Now a revised edition adds a chapter describing what happened to Shinto with the coming of MacArthur and American occupation, and a chapter pondering possible permanent values of Shinto which may be preserved in the future. It would be difficult to overemphasize the importance of the

religious factor in the present situation, and this is the best book to provide a real grasp of that factor.

Of tremendous interest to Christians is what happened to the churches in Japan during the war, and what are the present prospects of Christianity in Japan. The answer to most of the questions on this subject are found in *Darkness of the Sun,* which is "The Story of Christianity in Japan and the Orient during the war years," written by a Methodist journalist who visited Japan in 1937 and again in 1946. The story is recorded with remarkable objectivity. Baker does not spare Japanese Christians in describing the extent to which they bowed to the state, compromising and coming dangerously near to apostasy. On the other hand, he relates with equal fairness the sufferings and heroisms which many Christians displayed in loyalty to their convictions. Readers are left free to form their own judgments on the basis of facts. Special chapters are given to Kagawa, to Korea, China, and the Philippine Islands as these were affected by the war. No one can read this book through without sharing the feeling of the author's closing sentence: "This is an urgent hour in which Christians live today. And an hour of opportunity."

H. C. Goerner

Your Marriage and Family Living. By Paul H. Landis. New York, McGraw-Hill Book Company, 1946. 373 pages. Price $2.20.

Teachers, pastors, and parents are disturbed by the flood of divorces. They understand that we must begin to give young people educational and moral preparation for marriage and the responsibilities of establishing homes.

In view of these considerations Dr. Landis has prepared a text for a serious study of marriage by high school students. His purpose in writing the book was to present in simple, essay style a digest of what is known today about marriage and the family and the improvement of the quality of life in the home. He did not undertake to answer all of the questions young people ask about modern marriage. Instead he set himself the task of writing a text composed

of factual information, guidance to literature in the field, and materials and suggestions for group discussion of important topics. He assumed that the text will be used by competent, skillful teachers who are able to handle young people's questions objectively and candidly in personal conferences.

In organization the book proceeds from historical data about marriage to the personal issues and problems confronting youth today. The study of the history of the American family in country, town, and city is followed by chapters on mate selection, successful marriage, successful parenthood, crises in the family, and planning for better families in America. In addition there are teaching aids, including notes to the teacher, a list of visual aids, a glossary of scientific terms, and a bibliography of references cited.

This book, parts of which are beyond the interests and the grasp of high school students, is an excellent example of research translation and deserves the honest study of ministers and domestic counselors.

O. T. Binkley

Latin American Civilization, Colonial Period. By Bailey W. Diffie. Stackpole Sons, Harrisburg, Pa., 1945. 812 pages.

The professor of Latin American history at the College of the City of New York has produced a volume which throws a new light on the colonial period of development in South America, Central America, and the West Indies. Not only has he done exhaustive research in the literature available in North American libraries; aided by the American Fund for Public Service and the Rockefeller Foundation he has spent several years of study in Spain. His findings are at variance with the widely accepted views of other historians at many points, and Diffie claims to be clearing up "misconceptions" which were born of an uncritical method employed by too many of his predecessors.

The general idea which Diffie attacks is that the aboriginal inhabitants of the Americas (particularly the Aztecs of Mexico and the Incas of Peru) were highly advanced

peoples living in a peaceful, Utopian world with fabulous riches and abundance, until rudely disturbed by the Spanish conquistadores, and that the Spanish annihilated or enslaved these peoples with a brutality unparalleled, exploiting them utterly, inspired by greed for gold. Diffie holds that the Indians were neither so numerous nor so advanced as is commonly supposed, that their wealth was quite limited, and that warfare and oppression were nothing new to them. They had been in a state of almost continual intestine conflict, their weakened condition making possible the Spanish conquests. Furthermore, their economy was one in which a wealthy few exploited the oppressed masses, and many of the objectionable features of subsequent Latin-American life are traceable, not to a Spanish, but to an Indian source.

This book is not, however, basically a polemic against what the author believes to be misconceptions. The broad constructive thesis is that Latin American culture is the product of a fusion of three separate cultures, the Indian, the European, and the Negro. The process of intercultural contacts and synthesis is traced down to 1810. The major positions are apparently well substantiated, although some will doubtless be challenged. It is to be hoped that Professor Diffie will give us a second volume on the Modern Period.

Numerous maps and illustrations enhance the book, and the type is large and clear.

H. C. Goerner

The Christian Faith in the Modern World. 256 pages. $2.50.
The Christian View of Man. 302 pages. $2.50. By J. Gresham Machen. Grand Rapids: William B. Eerdmans Publishing Co., 1947.

These two books together furnish a survey of the Christian faith as interpreted by the late Dr. Machen. *The Christian Faith in the Modern World* is a series of his radio addresses in 1935. In popular language the addresses cover Dr. Machen's views about the Bible, God, and Christ. God is known by revelation, and this revelation is inseparable from the Bible, which is the final authority against every human authority. God is especially the Creator and the Truine

God, and Jesus Christ is understood from the point of view of his deity and resurrection.

The Christian View of Man, a second series of radio lectures in the following year (1936), continues the system of doctrine in the previous volume. Beginning with the doctrines of decrees and predestination, the works of creation and providence, the author finally reaches the view of man. The traditional subjects of the image of God, the covenant of life, the Fall and Original Sin are related to salvation by grace All of these are defined from the point of view of Protestant orthodoxy which, for all its theories about the Bible, often falls far short of the historical meaning of many Biblical doctrines. It seems all but imposible for this type of thought to turn from rationalistic abstraction to concrete reality. For this reason Biblical criticism with historical exegesis is opposed with vehemence.

Before Dr. Machen's death in 1937 he was a rigid adherent to the Westminster Confession of faith, and in his opposition to certain modifications at Princeton he became the leader of a militant form of fundamentalism. Dr. Machen and three of his colleagues withdrew in 1929 to take an active part in the founding of Westminster Seminary at Philadelphia. These volumes are colored by this controversy. They are important for the understanding of this type of theology.

Dale Moody

Walk In The Light. By Mildred Corell Luckhardt. Association Press, New York, 1947. 237 pages. $2.50.

After making the Old Testament stories vivid and timely for young readers in her book *Light On Our Path,* Mrs. Luckhardt has vitalized the narratives of the New Testament in this volume and has brought them within the range of understanding and life experience of children. The book contains one hundred and twenty-three stories. They begin with the events in Jewish history that occur about three hundred years before Christ and after presenting the life, ministry, death, and resurrection of Jesus, the book con-

cludes with stories about the beginning of the early church as recorded in Acts and Paul's Epistles.

This book is slanted for boys and girls of Junior and Intermediate ages. Teachers in vacation Bible classes would find this book of exceptional value; however, if the book is used for such classes, the teacher should purchase the leader's manual entitled *Guide to New Testament Study.* Mrs. Luckhardt has been Director of Religious Education for eight years in the Presbyterian Church, Rye, New York. She is gifted as a storyteller and knows the interest and hold children. These stories will arouse the interest and hold the attention of all young readers. I was particularly impressed by the illustrations which are reproductions of pictures by artists of Indo-China, Africa, India, Mexico, and Japan. These pictures are added to demonstrate how persons of other races and nationalities depict the Bible characters and scenes.

Taylor C. Smith

This Love of Ours. By Leslie R. Smith. Nashville, Abingdon-Cokesbury Press, 1947. 100 pages. Price $1.00.

The American home needs all the help it can get from religion and moral education and, fortunately, pastors here and there are making effective use of their opportunity to strengthen the spiritual foundations of marriage and family living. The twenty-four brief chapters of this book, written by a pastor who is close to the interests of youth, are meant for newly married couples. The author interprets marriage as a bond of honor and presents tested insights, devotional materials, and practical suggestions which will help men and women to achieve consolidation and success in Christian marriage.

O. T. Binkley

Audio-Visual Aids in the Armed Services. By John R. Miles and Charles R. Spain. Washington: American Council on Education, 1947. 96 pages. $1.25.

This is a study made by the authors for The Commission on Implications of Armed Services Educational Programs.

As background material the writers discuss the military setting, the training aids used in the army, and the matter of production and distribution of films.

However, it is the last section in which the average reader will be most interested. Here we find the methods of utilization and the effectiveness of audio-visual aids in the armed services. The writers point out the poor utilization of visual aids in the early part of the war due to the fact that the military instructors did not know how to use films properly. Later this was corrected and this conclusion drawn, "Surveys and studies of the armed forces have shown that preparation of a class for seeing a film increases the learning value of films and that audience participation in film-strip showings increases the amount of factual knowledge learned." This should have great significance for those teachers who think that all they have to do is to get a film and show it. One must know how to use a film for best results.

Visual aids affect emotional attitudes as well as increase factual knowledge. It will be helpful to quote another statement. "To determine whether these changes in attitudes are lasting or only temporary, a further experiment was conducted involving three groups of men. One group did not see the film, another group was tested five days after seeing the film, and a third group was tested nine weeks after the film-showing. The conclusion of the experiment was that 'more than half the effect on attitudes which was noted in the five-day group persisted after nine weeks, and more than a third of the short-term increase in factual knowledge persisted after nine weeks.' "

This study has significance for religious education as well as secular education.

Findley Edge

Christian Education Through the Church. By Frank M. McKibben. Nashville: Abingdon-Cokesbury Press, 1947. 158 pages.

In this little book Dr. McKibben makes another helpful and practical contribution to those interested in the educa-

tional work of the church. The book is brief but each page is filled with valuable and suggestive ideas.

The author does not conceive of the educational program as being a separate part of the larger church program. Rather the educational method is involved in every phase of the church program.

The writer discusses some of the most vital problems facing the educational work of the church today, such as, "What Is Christian Education," "Ways of Helping Persons Grow," "Organizing for Christian Education," "Worship in the Church," "Christian Nurture in the Home," "Developing Christian Teachers."

Though the book was written by a scholar it is not academic. It will be stimulating to all who read it.

Findley Edge

The Psychology of Persuasion. By Robert T. Oliver. Longmans, Green and Company, New York, 1942, Reprinted, 1946. xviii, 389 pages. $2.75.

"The aim of this book is to help readers to become more effective motivators of human conduct." The author seeks to attain his objective in an orderly, psychological fashion—demonstrating in his plan a portion of that which he helps a speaker do for himself—by considering "the problems peculiar to persuasion—self-interest and social consciousness as basic factors; the occasion; compensatory mechanisms, patternized thinking and other barriers; motivation; emotion, reason, and rationalization as avenues of persuasion; attention, suggestion, and common ground as techniques; adapting the speech to the audience; the platform speech; the interview; and persuasion in practice, as shown in various types of speeches and interviews." It is too bad that the publishers did not do a better job of trimming the book so that the physical appearance would do justice to the content.

The structure of the book is brought to life through a most simple and straight-forward elaboration of principles, effectively illustrated by examples of speeches by successful

speakers. The ministry was kept well in the fore of Professor Oliver's thinking as he compiled his materials; therefore, this book is especially practicable for a renewed *study* of ministerial speech.

For a platform speaker who would like to "hit his mark" more often, who would like to possess and demonstrate a "better understanding of human nature," who would like to find out not only "what to do" in order to "induce people to act in a given manner," but also "why he should do it," this book is recommended. It is one of the most thorough discussions available of public speaking from the psychological standpoint. Charles A. McGlon

Essentials of Parliamentary Procedure. By Zoe Steen Moore and John B. Moore. New York: Harper and Brothers, 1944; Fifth Edition. x, 221 pages. $1.50.

Baptist churches will continue to be models of democracy at work so long as the leaders recognize that they are servants of the people, and the people, recognizing their own rights and responsibilities, participate fully and intelligently in the total life of the churches. Since the business of democratic bodies can be carried on best in open meetings by well-informed members speaking frankly, it becomes the challenge of the membership—leaders and laymen—to master the procedures of parliamentary practice. Somewhere in the training program there is need for definite instruction in this process, not only to insure the future orderly conduct of church business, but to correct some undesirable practices that already exist. Perhaps the sincerity and the Christian spirit of the leadership can find the place for this instruction.

Essentials of Parliamentary Procedure is a good manual to use in teaching the accepted practices of deliberative assemblies. The eleven parts deal with every conceivable problem that usually arises: Procedure For Direct Action; Rank, Precedence, and Charts; Indirect Action on Questions; Action at Later Time or Date; Miscellaneous Motions and Procedures; Nominations and Elections; Committee Work; The Chairman and His Work; and Organizing a Meeting.

Six charts in a Supplement comprise the most original contribution of the authors, who have the published endorsement of the author of Robert's *Rules of Order Revised.* These charts are practicable for quick reference outside or during meetings. They deal with the Normal Rank of Motions, The Procedural Details of Motions, Committee Reports and Recommendations, The Case of a Main Motion Pending, Actions Applicable to Secondary Motions, and Incidental and Special Main Motions Pending.

If it has not already done so, this book should find a place in the libraries of many ministers and of many churches.

Charles A. McGlon

How to Run a Meeting. By Edward J. Hegarty. New York: McGraw-Hill Book Company, Inc., 1947. xii, 222 pages. $2.50.

No doubt every person who has ever been responsible for "running an organization"—whether as an officer or "a power behind the throne"—will enjoy reading Mr. Hegarty's account of how to "make the wheels go 'round" in clubs, associations, or committees. It is doubtful, however, whether the author has contributed anything new or unusually helpful, other than to demonstrate a light, ingratiating style of jotting on paper one's observations about people who sometimes do strange, wondrous, or humorous things in their efforts to "manage" their fellowmen. The author, claiming practicability for his work, suggests that "if the book helps you, it will help the dues-paying members even more." One's own background in "running meetings" will determine the extent and value of this help received.

Charles A. McGlon

Handbook for Discussion Leaders. By J. Jeffery Auer and Henry Lee Eubank. New York: Harper and Brothers, 1947. viii, 118 pages.

"This book has been written for those who believe in the values of common counsel. It sets forth a step-by step procedure for planning, organizing and leading private and public discussions." Very plainly written and very easy to

read, it is sensibly divided into four parts: What's It All About? How Do You Get Underway? What's the Leader's Job? What Have You Accomplished. An unusually helpful *Appendix* contains Reference Materials for Discussions and References on Discussion Leadership.

Handbook for Discussion Leaders should be made available for all Training Union workers, all Brotherhood leaders, all W. M. S. members, and even all Sunday School teachers. Then, somehow, this cohort of Christian workers responsible for the give-and-take by which learning takes place should be led to put some of the techniques suggested by the authors into practice.

Charles A. McGlon

Know Your Bible Better. By Frederick Hall. W. A. Wilde Company, Boston. $1.25.

The twenty series of this book are composed of a thousand and one Bible Questions. The author has formulated these questions to test the knowledge of any individual as to his knowledge of the book which is the "supreme religious classic of western civilization." Since the answers to these questions are in the back of the book, it will serve to guide the reader to a more complete knowledge of the Bible. The questions are not for the purpose of stumping the experts. They are such that anyone who reads the Bible with a retentive memory should be able to answer at least a majority. This book will serve to show that even though the stories of the Bible are as familiar as nursery rhymes the facts of these stories are not as well known as we think.

It may be used in making up quiz games for parties as well as in teaching those who are interested. One good thing about the way this book is printed is that there is sufficient room after each question that the reader may write his answer before checking with that which is in the answer section by the author.

J. J. Owens

The Mother's Role in Childhood Education. By Anna L. Kuhn. New Haven: Yale University Press, 1947. 224 pages. $3.00.

This book is based on a dissertation presented to the faculty of the Graduate School of Yale University. As such the research that has gone into this study is readily seen. However one could wish that the writer had made more change from the coldly logical dissertation style and had written in a more popular style so that this interesting material would have had a wider appeal.

The book is a study of the beginnings of parent education in this country. In reality it is limited to the period between 1830 and 1860 since this is the period in which the importance of the child and the potentialities of the child came to be stressed. As a result the mother came to have a place of increased responsibility and importance.

This is not a study of the role of the mother in childhood education as it actually existed. Rather it is a study the mother should have as indicated by the writings of the period. The study was limited to the concepts of New England writers since "it was in this section of the country that social reform took its strongest impetus during the mid-century years."

The writer quotes freely from the periodicals and books of that period. For this reason the book will be of value as a constant source of reference. Findley Edge

On the China Road. By Martha L. Moennich, author, "Pioneering For Christ In Xingu Jungles." Zondervan Publishing House, Grand Rapids, Michigan, 1947. 150 pages. $2.00.

A skilled and experienced missionary traveler, student and observer here brings to us a series of expositions of conditions in China, of the value and the power of the Gospel in changing conditions which need to be changed, and of the heroism and sacrifice of those who are working to bring about the changes. The author is a skilled writer, with imagination, many marks of literary skill and with a rigorous realism lighted up by artistic and optimistic embellishment. She is a deeply religious woman, and one who is able to carry you along sympathetically as she gives you these de-

scriptions and presents you the challenges with which the book overflows. There is a long preface which is a sort of expository sermon on the story of the Neighbor, usually called the Good Samaritan. The applications and interpretations range very widely, perhaps too widely for unity, but all the way with earnestness and value.

Three chapters constitute Part I, all dealing with "The Social Slave." Here is shown the need for such work as is illustrated in the Door of Hope Mission, including an account of the founder; and experiences of girls who have been saved through this mission now some 7,000 of them.

The next three chapters deal with "The Outcast Leper." Then Part III "The Demon-Possessed." This leaves two chapters for Part IV, "The Deceived Idolater." The first of these chapters (Ten) presents the "Pagan Darkness," while Chapter XI gives a picture of the "Disillusion." The work is brief but is a very valuable contribution to the understanding of the need of China and the high value of Christian missions in relieving that need.

W. O. Carver

Music in Radio Broadcasting. Edited by Gilbert Chase. McGraw Hill Book Company. 145 pages. $1.75.

Music is ever with us on the radio. Most of us take it for granted or ignore it. If you read this book, you will begin to understand the problems of producing radio music, also the perfection required in its programming, directing, conducting, arranging, etc.

The book is a collection of articles covering all angles of radio music, each author being a successful professional in his field. It is one of the NBC—Columbia University Broadcasting series which is making available to the layman much information about how radio programs are produced.

Inman Johnson

The Shrine of a People's Soul. By Edwin W. Smith. The Friendship Press, New York, 1947. 216 pages. Cloth $1.50. Paper $1.00.

A great variety of "missionary" books exist today but very few of these have dealt specifically with the literary

work of the missionary. Dr. Smith, a missionary in South Africa and Northern Rhodesia for seventeen years, has written this book to supply that lack of information in the history of modern missionary activities. Here is a story of the romantic exploits of missionaries who dedicate themselves to the laborious task of translating the Bible into every tongue.

In the chapter entitled "The Shrine of a People's Soul" from which chapter the book receives its title, the author points out that when a missionary enters a foreign land to deliver his message he may choose to teach his own language, instruct through an interpreter, learn the language of the people, or employ an intermediate jargon which is not the language of the people or his own. He shows the impossibility of teaching a whole nation or tribe the language of the missionary and the dangers involved in the use of an interpreter and pidgin English. Since every language is "a temple in which the souls of the people who speak it is enshrined" (p. 36), the author concludes that the native language must be learned because it is "the key that unlocks the door of a people's heart. It is the road that leads to an understanding of their mind." (p. 37).

This book is packed with human interest stories connected with the difficulties the missionaries faced in making a translation of the Bible. The stories are drawn from all parts of the world. The author was the principal translator of the New Testament for the Ila-speaking peoples of Northern Rhodesia after he had reduced to writing that langauge.

Pastors and church leaders will find this book an aid in preaching and teaching. Those who read it will be more interested in missions than they were.

Taylor C. Smith

Speech Communication, a Brief Textbook. By William Norwood Brigance. New York: F. S. Crofts and Company, 1947. vii, 220 pages. $1.75.

Like the book of Mark, this speech book was written that they who run might read. The author has been "on the run" in speech circles for a good long time. He has held many responsible offices, and is a dynamic speaker before

any audience. For the military program, he wrote *Speech for Military Service,* containing much the same content as is presented in the volume here reviewed.

Speech Communication is "a short textbook that makes no pretense of covering the whole field of speech, but . . . instead selects the essential aspects most needed by" all persons who would address the public. The wonder is that the author has said much of what everyone else would say about the principles and rules of speaking—in only 162 pages. The rest of the book is taken with an appendix containing one speech each by Reuben G. Gustavson, Douglas MacArthur, Wendell L. Wilkie, William E. Smith, Eric A. Johnson, and Fred A. Hartley, Jr.

The author in no way discounts nor disparages speech training, when he closes his discussion thus: "Not one of the principles or rules is iron-clad. A skillful speaker might violate any one of them, and still give a good speech. An inept speaker could follow most of them, and still give a good speech . . . In a sense, you will not learn to speak well from reading a book, not this book nor any other. 'Imagine a line running across this page, six inches in length. Let it represent skill and power. Rules and regulations,' said Ralph Dennis (late head of the Department of Speech of Northwestern University), will 'guide the individual for about one half inch of the way.' The remainder rests with you alone, your character and intellectual honesty, your vivid sense of the brotherhood of man, your understanding of the great human spectacle the world over. In the ultimate, your speaking is a reflection of the kind of person you are." It is at least the "one half inch across the page" which *Speech Communication* seeks to aid the speaker in traversing!

Charles A. McGlon

Reading Poems, An Introduction to Critical Study. By Wright Thomas and Stuart Gerry Brown. New York: Oxford Press, 1941; Fifth Printing, 1946. xiv, 781 pages. $3.00.

This book is reviewed here in answer to requests for suggested literary materials for ministerial use. It deals with poetry entirely and emphasizes the skills of reading

aloud rather than the history of poetry. As literary material and as a commentary on oral reading, it has value. The selection of poems is wide, including lyrics, sonnets, narrative and dramatic poems, satirical and pastoral poems, poems of serious wit and symbolism, and poems of religious experience. The authors' constant reference to "The Christian myth" is distracting, and their selection of definitely religious poems is not altogether satisfactory.

The greater value of this volume lies in Chapter X, "On Reading Poems." This short discussion of the interpretation of poetry is one of the soundest and most helpful available. Poetry is looked upon as "an attempt to communicate an experience or group of experiences through the medium of language so that the reader may re-create the experience for himself, or at least create a new experience in his consciousness which is more or less like that of the poet." If a general acceptance and putting into practice of this realization could come about among those who read from the pulpit, what a revolution would occur in poetry-reading! Such a concept would call for a renewed mastery of the skills in the use of language, imagination, and the ear. It would likewise require the use of discriminating judgment to determine what poetry is good—and therefore worthy of public reading, and what poetry is cheap—and therefore best omitted from public reading and sermonic materials.

Charles A. McGlon

Racial Segregation in the American Protestant Church. By Will W. Alexander. Friendship Press, New York. 1946. 15 pages.

This paper was prepared by Dr. Will Alexander at the request of the Missionary Education Section of the International Council of Religious Education. It presents the thesis that churches committed to the ideals of love and human brotherhood should work for the elimination of patterns of segregation which subject "sections of our population to constant humiliation and forces upon them spiritual and psychological handicaps in every sphere of life."

O. T. Binkley

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